

Ὁσιος Ἐργασίου.  
OR  
A TREATISE  
OF  
Holy Dedication,  
BOTH  
PERSONAL and DOMESTICK.

The *Latter* of which, is ( in *Special* ) recom-  
mended to the *Citizens of London*, upon  
their Entering into their *New*  
*Habitations*.

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By *Tho. Jacomb*, D. D.

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L O N D O N,  
Printed for *Ralph Smith* and *Samuel Gellibrand*,  
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To the Citizens and Inhabitants of the (once famous)  
City of London, especially to those amongst them,  
who are Builders of Houses, and Masters or  
Governors of Families: Grace, Mercy,  
and Peace, &c.

*Dearly Beloved in our Lord Jesus,*

**T**His *Treatise* (such as it is,) I dedicate to  
you; I judging it most proper, to dedi-  
cate that to you, the great design of which,  
is (in special) to excite you, to dedicate your  
*Persons*, your *Houses*, your *All*, to God. Had  
I gone by favours received, by *Personal obligations*,  
(the usual measures by which writers proceed, in  
making their *Dedications*,) (in which they take  
the opportunitie, of acknowledging favours recei-  
ved, and of expressing their gratitude for them,)  
I say, had I gone by these measures, (although  
I must ever acknowledge my self, highly obliged  
to verie many of you, yet) certainly I had else-  
where made this *Dedication*; (*viz.*) to that (tru-  
ly) *Honourable Person*, (with whom I have had  
the happiness long to live,) to whom for her  
favours,

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*favours, to me and mine, I owe more than to all the world besides. But the Rule, by which (at present) I go, is the matter, here treated of and insisted upon: that therefore being most suitable and applicable to you, and you being specially (though not exclusively) concerned in it, and this discourse, being penn'd on purpose upon your particular Case, (of Rebuilding your Houses,) I could not but judge it most convenient, to present and dedicate it to you.*

As to the *Dedication* I am right enough, but I wish, I could give my *self* and *others*, as *satisfactory* an account, concerning the *thing dedicated*; but indeed that I cannot do. I here tender to your *publick view*, a very *mean* and *inconsiderable* piece; a *Discourse* more *plain*, more *unpolish'd*, more *ordinary* than this, hath very seldom seen the light. And how I come to trouble you, or the world, with such *imperfect, worthless* endeavours of mine, I do not *well know*, and (to any that will be severe) can *less justify*. I cannot but look upon my *self* as *guilty* of that, which I have *censured* in *some*, *lamented* in *others*; namely, the *burdening* and *overcharging* the world with *Books*, many of which are as *empty*, as the *Cardinals Trunks* once were; and which contain *nothing* in them, but what is *trite, common, almost trivial*. Surely it *should* not be thus, and it *would* not be thus, if men had either that *prudence* or  
that

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that *modesty*, which might well be expected: The plain *thread-bare suit*, may do well enough at home, but when persons go *abroad*, better *clothes* are required; 'tis folly to open that *shop*, wherein there are no *wares*; for by this, the *seller* is *disparaged*, and the *buyer disappointed*. I need not make the *Application*, others will do that for me; and they (probably) will first *begin* with *my self*, who am too much within the *lash* of these *allusions*. Well, if it fall out so, I must submit; severe reflexions upon what I have here done, are (I fear) too justly deserved by me. All that I have to say, (for your *satisfaction* and my own *encouragement*) is this, the *subject* (which I pursue) is *very excellent*, (in it self,) and *very seasonable*, (for you,) (with respect to that *great affair*, which now lies upon your hands:) the *matter* is *weighty*, though the *manner* of handling it be *weak*; the *former* must make some *amends* and *reparation* for the *latter*; had it not been for the *excellency* and *seasonableness* of what I insist upon, I had *stifled* these *Papers* in the very *birth*, and the *Sun* should never have *shone* upon them; but that being seriously considered by me, I am encouraged to make them *publick*; and I am not without *hope*, but that (notwithstanding all my *defects* and *infirmities*) some good may be effected by them. And in this hope, I commit them to *God*, and to his *Benediction*.

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Now since I lay so great a *stress* upon the *subject* or *argument* here prosecuted, 'tis requisite that I presently give you some account of *that*: 'tis then (in a word,) *Holy* or *Religious Dedication*; the *principal* and *main notion* of which, is the *Devoting of Self and All to God*: many other things (as you will find,) are *included* in it, and are *expressive* of it, but this mentioned is the *main thing*; as in *holy dedication*, you have the *vitals* of *Religion*, so in this *aet* of *devoting All to God*, you have the *vitals* of *dedication*. This (in the *general consideration* of it) is a *dutie*, 1. *Very spiritual*: 2. *Very comprehensive*; for indeed *all duty* is contained in it, (either *formally* or *virtually* and *reductively*;) *Dedication to God through Christ*, is the *summary* of *Law* and *Gospel*; 'tis the *Synopsis*, *Epitome*, *Abridgment* of all *Practical Divinity*: he that doth this, doth *all*, he that doth not this, doth *nothing*. 3. *Very necessary*; both as to the *truth* of *grace* here, and also as to the *possession* of *glory* hereafter. *Baptismal dedication* may make men *Christians*, but 'tis only the *dedication* (which I speak of) which can make them *real Saints* in this life, and *happy Saints* in the life to come. And 4. 'tis a *most high*, *raised*, *weighty*, *fundamental duty*; 'tis the very *Heart* and *Spirit* of *Christianitie*, the *marrow*, *pith*, *kernel*, *quintessence* of *Religion* lies in it: 'tis not only a *spiritual* *dutie*, but 'tis the very *spirit* of *duty*.

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duty. These things you will find fully proved ( as I hope ) in this *Treatise*, here ( that I may not detain you too long in the Porch ) I do but *glance* upon them. Since then I must be *printing*, ( notwithstanding that rooted averseness that is in me thereunto, ) could I have pitched upon a *better Argument* than this ? O that the *meanness* of the *writer* and of the *writing*, may not disparage the *nobleness* and *excellency* of the *subject* !

*Worthy friends*, I set before you no lately *upstart* or *novel* doctrine ; I come not with *nice* and *curious* points, ( tending more to *speculation* than *real profit*, ) or with what is *abstruse* and *intricate*, ( to perplex your heads ; ) I put no *bone* into your hands, ( by which your *teeth* might be *broken*, rather than your *souls* fed and *nourished* ; ) I do not present you with matters *polemical* and *controversial*, about *Doctrine*, *Discipline*, or any other thing : I do not trouble you, with what concerns *party and party*, so as to make it my business, to bring you over to a *side* ; neither do I lead you to things, which lie but in the *suburbs* of *Religion*, and are a *great way off* from *salvation* : *All* these ( or at leastwise *some* of these, ) I have *designedly* and *industriously* shunned : *That* which I offer to you, is as *ancient* as the word of truth, very *plain* and *facile*, intelligible to the *meanest* capacity, of a *Practical* Nature, tending *only* to the *advancement* of *piety* and *godliness*, that wherein we



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*all agree (as to the Theory,) and which we must all practise, as we are Christians, that which lies next to the very heart of Religion, and is absolutely necessary to future blessedness: this is the true stating of what I pursue in this Discourse, and all this is wrapp'd up, and to be found in Holy Dedication.*

This is the *Dutie in general*, which I branch out or reduce to *two Heads*, viz. *Dedication Personal* and *Domestick*: the *explication* and *enforcement* of these *two*, is the work and business of this *little volume*. I know, *other species* might be assigned of this *Genus*, or *other Parts* of this *whole*, but these *two* were as much, as I at present could grasp, and therefore I name *no more*. I did intend indeed a *Third Branch*, but I will give you an account of *that* by and by. Concerning this *two-fold Dedication*, I will here say nothing; if you please to peruse the *Book*, you will there find them *distinctly opened*, (in what is proper to *each* of them,) and also *practically urged*, by several *convincing* and *powerful* considerations.

That I ingraft a discourse (of the *Dedication* of the *Person*,) upon this *stock*, (which only speaks of the *dedication* of the *house*,) is (I confess) a *breach* of the *strict* Rules of *method*: But I wish this was my *greatest fault*, I should more easily then presume upon a pardon. The truth is, when I first fixed my thoughts upon the *Text*, I intended



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intended only to speak of *House Dedication*; but when I had waded a little into *that* point, I presently perceived, that it was necessarie for me, to *promise* something concerning the *dedication* of the *person*; because this *maxim* offered it self to me, that *Personal Dedication* must *antecede Domestick Dedication*, and that no man will dedicate his *House* to God, unless he do *first* dedicate his *self* to God. Upon the evidence of this truth, I could not but do, what I have done: If I have *violated* the *laws* of *method*, you must excuse me; for I could not judge *these* so considerable, as the carrying on of my great design, which was this, to give you an *entire discourse upon a duty so weighty and so necessary*; and had I spoken of the *one*, and not of the *other*, the *Discourse* would not have been *entire*. Had I foreseen, that I should have been so large upon the *Dedication* of the *Person*, I would have pitch'd upon *some Scripture* which had been more *expresse* and *proper* to it; but that was as much *beyond* my *imagination*, as *this* is *besides* my *Text*. And when I had *made up* the *garment*, I could not think it *worth* my *time* and *trouble*, to search out another *Body*, which would *exactly* fit it. But I check my self, in writing thus much about it, for may be *less* time would have done *that*, than *what* I spend in writing this *Apology*.

This *objection* (as to the *first branch* of *Holy Dedication*-

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dication,) is made against *my self*, but (as to the *second Branch*,) there (*I fear*) *objections* will be made against the *Thing*: *Personal Dedication* cannot be denied, as a *duty* lying upon *all*; but *House Dedication* (possibly) will not so easily be assented to, under that *notion*. Some ('tis like) may argue against this, and that too, upon *different grounds* and *pretexes*: for some may *object*, that 'tis *Novel*; others, that 'tis *Jewish* and *antiquated*, and now under the *Gospel* out of *date* and *superannuated*, and therefore not to be pressed as a *duty*.

'Tis neither convenient nor necessarie, to say much for the *obviating* or *answering* of these *objections*; these *blocks* may soon be removed out of the way. As to the *first*, I'm sure this is not *New*, to have the *highest truths*, and the most *important duties*, charged with being *New*: all along *Novelty* hath been pleaded against matters of *faith* and *practice*. When *Paul* preached *Christ* and the *Resurrection*, the *Athenians* branded his *Doctrine* with this; May we know, what this *New Doctrine* whereof thou speakest, is? *Acts* 17. 19. As they, (though upon a *different account*,) what *New Doctrine* is this? *Mark* 1. 27. this is the usual carriage of men, with respect to the *great discoveries* of the *Gospel*. But to the business in hand: Is *House-Dedication* *new*? that which was *practised* by *David* himself, is that *new*? that  
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which was enjoined by God, in the *times* of the *Law*, is that *new*? (See *Deut.* 20. 5.) that which was done by *Abraham*, by *Josuah*, and by *divers others*, (recorded in *the word*) is that *New*? *State House-dedication* aright, and in its full latitude, and you will find, ever since *Religion* was in the world, that such as were *seriously* religious, did always make conscience of it; and therefore is that *New*? O how apt is the naughtie heart of man, to catch at every thing, which may serve for a *fence* against *ducie*, and which may a little blunt the *edge* of *conviction* about it! And as to the *second objection*, that this *dedicating* the *House* is a *Jewish* thing, and not *obligatory* under the *Gospel*, that I absolutely deny. If it be meant by *Jewish*, that the *Jews* practised this *duty*, that I grant; but if that be *all*, that is intended in the *objection*, then it *ceases* to be an *objection*: Must we *do nothing* that the *Jews* did? must everie thing be shunned by us, as *Jewish*, which was done by that people? then we must part with *much* of our *Religion*, even in *things unquestionable*. But if it be meant by *Jewish*, the doing of something which was *limited* to the *Jews*, and to the *Mosaical dispensation*, and which *afterwards* was to *vanish*; then the *objection* is grounded upon a *falsehood*, and upon a great mistake, *House-dedication* being no *such thing*: I need say no more by way of *Refutation*, than just to open the *nature* of  
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the dutie: take it *in general*, under the *Title* of *House-dedication*, there may be some *appearance* of *Judaism* in it; but take it in its *several parts* and *branches*, (as *here* I speak to it and urge it,) so it consists of nothing, but what is *moral*, and what is of *perpetual obligation*: To enter upon the *Habitation*, by *Prayer* and *Praise*, is this *Jewish*? To commit the *House* to *Gods protection*, is this *Jewish*? To advance *Religion*, *Piety*, *Godliness* in the *Family*, is this *Jewish*? To devote *domestic mercies* to *God*, is this *Jewish*? Have not *all these* a *moral stamp* and *signature* upon them? and so are not *Christians* under the *Gospel*, obliged to them? If the *Jews* dedication of their *Houses*, had li'n only in some *external*, *ceremonial*, *civil Rites*, and I had pressed *them* upon you, then the *objection* had been of *some force*; but when I press *nothing* upon you, but what lies in *Religious acts*, (which are as *proper* to *us* as they could be to *them*,) in the *verie substantial*, or *essential parts* of *sanctification* and *godliness*, *Judaism* cannot be alledged, to take you off from the performance of it. I desire the *Reader*, not to pass judgment upon the *General Title*, but *first* to peruse and weigh the *particulars*, by which 'tis opened, and then let him tell me, whether *House-dedication* (as so stated) be a *Jewish*, *antiquated* thing, or whether it be not rather a *moral duty*, and that *all persons* whatsoever are now under the *obligation* of it.

Honoured

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Honoured Citizens, I hope no objections, nor discouragements neither, (from without or from within,) shall ever be able to keep you off from a due performance of this blessed dutie of *House-dedication*: You are now very busie, in joyning house to house, (but not in the *Prophets* sense, *Isa.* 5. 8.) in the repairing of your breaches, in the re-edifying of your wast and desolate Habitations, (which for some time have been forsaken, and left like a wilderness, and cut off through the fierce anger of the Lord, *Isa.* 27. 10. *Jer.* 25. 37.) and herein I pray the God of Heaven to prosper you. Now to present you with some thing, that might be suitable and seasonable for this enterprize, this is my principal aim and design. As to the late terrible Fire, (the saddest Tragedy that Providence hath acted (or permitted to be acted) upon the Stage of the world, in these latter Ages,) as to that Fire I say, which in four days, by four large swarths, mowed down so many thousands of your dwellings, this I meddle not with, (farther than as the matter insisted upon in this Treatise, doth here and there lead me to it; you have had the pious labours of several persons already upon that sad and dismal Argument, to which I shall add nothing:) 'Tis the bright side of the cloud that my eye is upon, 'tis the building not the burning of your Houses which I treat of: and what is it in reference to this, which I urge? but that they  
may



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may be consecrated and dedicated to God, whenever they shall be built: And under *this Head*, I reduce all that I have to say; and doth not the duty speak for it self? Doth it not carry its own light and conviction along with it? Doth not the late tremendous hand of God call upon you for this? After such conflagrations, will you not enter upon your Houses, and live in them, with a due sense of God? When God hath been so contending with you, shall things be just as they were before? Shall not the voice of such a rod be heard, in some notable reformation? Hath God overthrown many of you, as he overthrew Sodom and Gomorrah, and ye were as brands pluckt out of the burning, and will ye not yet return to the Lord? (*Amos 4. 11.*) Do ye not yet perceive, that 'tis a fearful thing to fall into the hands of the living God? Will you again provoke God, to return with the same judgment? I beseech you, consider what God hath done, what you have done, what you are now to do; and carry it so, that breaches betwixt God and you may be healed, that his anger (the worst of Fires) may be quenched, that all differences may be comprimised, that you may be secured from all evils, and live in the enjoyment of all blessings: And the most compendious way to this, is first to dedicate your persons, and then your houses to God: O let God dwell where you dwell; let God be entertained in your Habitations: O  
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keep up his worship, promote his interest, devote all to his service and glory; live under a continual dependence upon him, and an universal devotedness to him, and let not sin find any harbour, or have any reception in your Houses; thus do, and fear not, all will be well; be you faithful in your dedication, and God will be faithful in his protection and benediction: Persons and places dedicated, are under a special providence, God will not have them to be touched.

There are very many things, which your present affairs and actions, might lead me to speak to by way of advice: You are much taken up with building, O that spiritual building may not be neglected by you. Pray mind the building of your Ark, and do as Noah did, Heb. 11. 7. In such threatening times as these are, it concerns every man, to have his Ark ready made: 'tis better now to be without an house, than without an Ark; we have seen several deluges of judgments, what will be next we know not: Prov. 22. 3. A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished. You are erecting fair and beautiful Houses, but are you your selves, the House, Building, Temple of God, that he may dwell and inhabit in you? Heb. 3. 6. 1 Pet. 2. 5. 1 Cor. 3. 9, 16. 2 Cor. 6. 16. Eph. 2. 22. You are building for Earth, but what do you do for Heaven? Do ye lay a good foundation against the  
time



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*time to come, that ye may lay hold on eternal life? (as'tis 1 Tim. 6. 19.) Are you by a saving Faith built upon Christ, that great and only foundation? 1 Cor. 3. 11. What assurance have ye, of a building of God, of an house not made with hands, eternal in the Heavens? (2 Cor. 5. 1.) Thus from your external and material buildings, I might take occasion, to suggest divers things, which refer to inward, spiritual and mystical Building, (for by this allusion, the spirit of God in Scripture, doth much delight to set forth the state and duty of Christians:) As also, I might much enlarge in the exhorting of you to several duties, (upon another account,) suitable to your present posture and concern: viz. That ye would for ever humble your selves under that mighty hand of God, which hath been so severely lifted up against you: that the late judicial, amazing Providences of the most High, may never be forgotten by you, but that they may, frequently be thought of, and duly improved: that you would take heed of security, pride, vanity of spirit, in slighting what is past, and in promising great things to your selves for the time to come; so as not to say with them, The bricks are fallen down, but we will build with heaven stones, the Sycomores are cut down, but we will change them into Cedars, (Isa. 9. 10.) That you would be sure, in Building-work to take God along with you, and to keep down all carnal confidence:*

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dence: (That place is remarkable, *Mal. i. 4.* Whereas Edom saith, (O that this may never be the language of London!) We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever. A terrible word this is; the Lord grant you may never speak so sinfully against God, and that he may never speak so terribly against you!) That you would enter into your *New houses* with *New hearts*; that as your houses are like to be better than before, so your hearts and lives may be better also; that your old sins may never be admitted into your *New habitations*; I say, I might be verie large in the urging of these things upon you, but I chuse only to name them; some of them fall in, under *House-dedication*, (to which I limit my self) and there I speak to them; the others, I must pass over, that I may not offend with too much prolixitie.

You perceiue in this *Dedicatory discourse*, I go no higher than to you, who have *Authority*, in and over your own *Private Houses*: As to your *Magistrates*, (who have a greater and a more extensive *Authority*,) I could not judge it so convenient, (considering the present circumstances, wherein I stand,) to make my *Application* to them; otherwise, I would r. have been verie ear-

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nest with them, to come up to *Holy Dedication*: for who are more under the obligation of this, than they? They have not only a single person or a bare house, but they have also interest, power, authority to devote to and improve for God. O what publick blessings are *Magistrates*, when they do this! What abundance of good do they do, by their pious example, and holy zeal: They being as *Planets* fixed in a publick Orb, how is their light and influence diffused amongst verie many! If they give themselves to God in an holy life, if they advance Religion, Godliness, the worship of God in their families, how doth their pattern provoke and excite others to do the same. 2. I would humbly have recommended two things to them; the first of which refers to the present attempts of rebuilding this desolate City, and 'tis this; That they would endeavour (as their wisdom shall direct them) to further and procure, the setting of a Day apart, for solemn Prayer, in order to the obtaining of Gods blessing upon us, in this great undertaking. Methinks so great a work should not be engaged in, without solemn seeking of God; the foundation of all our Buildings should be first laid in Prayer: The happy issue and success of such an enterprize, as the rebuilding of a City, so much depending upon Gods blessing, (for except the Lord build the House (and much more the City,) they labour in vain that build it, Psal. 127. 1.)

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Surely he should be sought unto for this, in a verie solemn and serious manner. I find this piece of Religion amongst the verie Heathens, that whenever they entred upon the building of their Cities and eminent places, they always began with the invocation of their Deities; (of this many instances might be given out of History if it was needful :) Shall Christians come short of Heathens? Shall darkness out-shine light? Shall Nature out-strip Grace? Shall Idolaters carry it better to a false God, than we to the true God? This is the first thing, and that which is proper to our entrance upon the work, (and we are but there as yet :) But then secondly, in time (I hope) it will be finished; we are now but laying the foundation as it were, but I trust in some years (the fewer the better,) the Top-stone will be laid, and we shall cry Grace, Grace, (Zech. 4. 7.) we have as yet but the Embryo of a City, but I hope, this will go on to a full and compleat birth: If it so be, (which God grant,) then I would humbly recommend this to the present Magistrates, (or to those, who shall live to see the finishing of what is now but begun,) that this City may be dedicated, (that is) in a publick and solemn way committed to Gods protection: Did Nehemiah thus dedicate the walls of Jerusalem? and why should not we have for this City, (the Metropolis of our Nation, upon the safety and welfare of which, the whole Na-

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tion both in *Temporal's* and *Spiritual's* doth so much depend, and which is always like to be environed with many dangers and enemies,) I say, why should not we have for this City, as soon as it shall be built, a general, express, solemn, religious Dedication, answerable to that of *Jerusalem* in *Nehemiahs* time? of which you read, *Nehem. 12. 27.* (*ad fin. cap.*) But these are things only proper to our *Magistrates*; and I not presuming to prefix their Names before this Dedication, it would be improper for me, to say more upon them.

If I may not be so happy, as to prevail with them for a *Day of Prayer*, yet let me prevail with you, to be much in private seeking the Lord, in order to your particular, and the general concerns of this City: *Building-work* and *praying-work* should always go together: where many hands are employed in the one, many hearts should be employed in the other. In every business and undertaking, God should be called upon; how much more, should this be done, in so great and weighty a business as that is, wherein you are now engaging? I trust God hath gracious and merciful designs towards you, and towards the whole City; that he will bless and prosper you in what you are about, (as 'tis said of *Judah*, they built and prospered, *2 Chron. 14. 7.*) I hope, he hath not said that of *London*, which once he did of *Tyrus*, I will  
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*make thee like the top of a rock, thou shalt be a place to spread Nets upon, [ thou shalt be built no more, ] Ezek. 26. 14. And as the Prophet concerning Babylon, ( according to some Interpreters, ) Thou hast made of a City, an heap; of a defenced City, a ruin; a palace of strangers, to be no City, [ it shall never be built, ] Isa. 25. 2. But now, if God hath gracious designs towards us, they must have their effect and accomplishment in the way of Prayer. That Scripture hath been much upon my thoughts, in Ezek. 36. verse 10. — The Cities shall be inhabited, and the wastes shall be builded: and ver. 33, &c. In the day that I shall have cleansed you from all your iniquities ( pray observe that ) I will also cause you to dwell in the Cities, and the wastes shall be builded: And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; And they shall say, This land that was desolate, is become like the Garden of Eden, and the waste and desolate, and ruined Cities are become fenced and inhabited. Then the Heathen that are left round about you shall know, that I the Lord build the ruinous places, and plant that that was desolate; I the Lord have spoken it, and I will do it. Here are gracious promises made to Jerusalem, ( whose case and ours do too well agree, in the late judgment, ) but how shall they be made good? It follows, verse 37. I will yet for this be enquired of by the House of Israel, to do it for them, &c. You*

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see by this, that though God *designs* mercie, ( and that *particular* mercy too, which *suits* with your *present state*, ) yet he will not *actually* bestow that mercie, without *prayer*: so that let Gods *intentions* and *purposes* be never so *merciful* towards us in this *City*, ( for the *building* up of the *wastes* thereof, ) yet if he be not *sought* unto and *called* upon, we cannot expect any *gracious execution* of them: And is not this *enough* to quicken you to *prayer*? The *Jews* in the *rebuilding* of *Jerusalem*, whenever they met with any *dangers* or *difficulties*, ( and they met with *many*, ) still they applied themselves to *Prayer*, *Nehem. 4. 9.* *Nevertheless we made our prayer unto our God, &c.* If you be free from these dangers and difficulties, yet the very *nature* and *importance* of the *work* it self, calls upon you to call upon your God. O will you *build* and not *pray*? this is ( in effect ) to say, you will build *whether God will or not*; and is not this highly sinful? He *burnt* your Houses, whether you would or no, will you *build* them up again, whether he will or no? O take God along with you, ( as I said before, ) and by *humble prayer* engage him in the work, and then undoubtedly it shall *go on* and *prosper*: If he be with you, and undertake for you, the business is done: *I will build thee, and thou shalt be built, Jer. 31. 4. I will work, and who shall let it, Isa. 43. 13.* The work may *stick* upon your hands, and miscarrie in your hands,



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hands, but it will go on *smoothly*, and shall certainly *succeed* in the hands of the *Almighty*. Why may not we go *now* to God, and (with *submission* to his *will*, and with a due consideration of the *Nature* of the *mercy*, and of *different circumstances*,) plead with him *old promises*? Isa. 61. 4. *They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste Cities, the desolations of many generations*, Jer. 30. 18. *Thus saith the Lord, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling places; and the City shall be builded upon her own heap, and the palace shall remain after the manner thereof, &c.* Amos 9. 14. *They shall build the waste Cities and inhabit them.* I say, why may not we, in the *present juncture* of affairs, plead *these promises* to God, in the case of London?

*Dear Citizens*, Let us do our duty to God, and then let us be above all *discouragements*, which may arise either from *men*, or from the *work* it self, which lies before us. It would not be amiss, if (in your circumstances) you would often read over the Books of *Ezra* and *Nehemiah*; where you have an *Historical account* of the *re-edifying* of *Jerusalem* and of the *Temple*; in which, you will meet with many things, that will exactly suit and *parallel* your present case; (for this City (in many respects) is *Jerusalems Counterpart* :)

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*part :)* That famous City you know, was taken and burnt by the Babylonians, and so it lay in its ashes and ruines for seventy years: (And I will not meddle with that enquiry, (which is much more proper for persons far higher than I am,) whether the Babylonians had not an hand in the firing of our City also.) Well, when this time was expired, the Jews fall upon the rebuilding of Jerusalem: but good Lord! what pauses, interruptions, oppositions, discouragements, difficulties did they meet withal, in that undertaking? Ezra 4. 4. *The people of the land, weakened the hands of the people of Judah, and troubled them in building; And hired Counsellors against them, &c.* And several of them wrote a most malicious letter to Artaxerxes the King of Persia, designing, by their cursed insinuations to put a stop to the work; (verse 12.) *Be it known unto thee O King, that the Jews which came up from thee to us, are come unto Jerusalem, building [the rebellious and the bad City,] and have set up the walls thereof, &c.* These Samaritans and Others too, did all that ever they could to hinder the progress of the Jews, in the repairing of Jerusalem's breaches: Sometimes they deride them, Nehem. 4. 2. sometimes they conspire to fall upon them by force of Arms, Nehem. 4. 8. (and then Nehemiah set a watch against them night and day) (verse 9.) Sometimes they endeavour to dishearten them, Nehem. 6. 9. For  
they

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they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Besides all this (from enemies,) the Jews were much discouraged, (as you read in the History in these Books,) from the work it self: O it was so difficult, they should never be able to carrie it on, Nehem. 4. 10. Yet good Nehemiah (notwithstanding all this,) would not have the Jews discouraged, but he animates them to the work, and in the work; Nehem. 2. 17, 18. Ye see the distress that we are in, how Jerusalem lieth waste, and the Gates thereof are burnt with fire: Come and let us build up the wall of Jerusalem, that we be no more a reproach: Then I told them of the hand of my God, which was good upon me, as also the Kings words, that he had spoken unto me; And they said, [ Let us rise up and build: ] So they strengthened their hands for this good work. I pass by other places, which refer to his encouraging of them in the work: what the issue was, you know; notwithstanding all these oppositions and difficulties the City was built and finished, to the grief and consternation of all enemies, Nehem. 6. 16. And it came to pass, that when all our enemies heard thereof, and all the Heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived, that this work was wrought of our God. The times, in which all this was done, were full of distraction; yet the Jews were not dispirited; they

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they set upon the business and did it, even in *these times*; (according to what was *propheſied* in *Daniel*) Chap. 9. 25. *The ſtreet ſhall be built again, and the wall, [even in troublous times:]* Now, (*Gentlemen*) ſome of theſe *diſcouragements* (or ſome *others*,) I fear lie upon you, and I heartily lament it; but yet be not *diſheartened*; ſet upon your work; and ſay, *The God of Heaven he will proſper us, therefore we his ſervants will ariſe and build,* (*Nehem. 2. 20.*) I rejoyce (with all my heart) to ſee that done which is done; but O that I could ſee our *Citizens* more *vigorouſly* carrying on the *rebuilding* of this *City*! *Jeruſalems* wall went on *apace*, for the people had a *mind to work*, (ſo 'tis ſaid, *Nehem. 4. 6.*) Surely if *perſons* amongſt us, had but a *mind to build*, the *City* might be finiſhed in a *few years*: But ſome have got good *Accommodations* elſewhere, and there they intend to *fix*; ſome are diſcouraged by the *diſtractions* of the *Times*; ſome are taken off upon one account, ſome upon another, and ſo that which was *deſtroyed* and ruined in *three days*, is not like to be *raiſed up* again in *many years*. 'Tis not ſo proper for me, (a *Minifter of the Goſpel*,) to be *earnest* with you, in ſtirring you up to *build Houſes*, (a thing of a *Civil* nature;) and if *affecti*on to the *City*, and your own *intereſt* do not lead you to this, all that I can ſay will ſignifie but little: but it would be the joy of my ſoul, if I  
might

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might see *London* to recover its *pristine* glorie, and (in a word) to be *London* again: And (I hope) you will excuse, my hinting of these things to you, which is occasioned by my *cordial affection* to that *place*, the *verie dust* and *ashes* of which is precious to me. I *return* to that which I was upon, and I shall add but this; Let us with *fervent prayer* apply our selves often to the *Throne* of *Grace*, let us unfeignedly *humble* our selves before the Lord, let us sincerely *reform* what is amiss, let us put away *sin*, (there, there is the greatest discouragement;) let us thus do, and then let the *work* be never so *difficult*, *enemies* never so *malicious*, the *times* never so *bad*, we may engage in what lies before us, and God will bless us in it. *Supplication*, *Humiliation* and *Reformation* will carrie all before them.

As for me, I shall not *cease* to *pray* for you; it shall be my *daily request* to God for you, that he will *direct* you to do that, which may most tend to his *glory*, the *good* of *this City*, your *own comfort*, and the *benefit* of *succeeding Generations*; and then, that he will be pleased, to *encourage* and *prosper* you herein, and crown your undertakings with good *success*. The Lord bless everie one of you, in your *persons*, *relations*, *estates*, *employments*, *habitations*, in *all* that concerns you: the Lord *carry on* the work now upon your hands, and then *hide* and *defend* you continually. And as  
for



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for thee (*dear London*) let my *tongue cleave to the roof of my mouth*, if I forget thee: O that thou (*Phœnix-like*) mayest grow out of thy *ashes* more glorious than ever thou wast; that (as 'tis with *metals new cast*) it may be better with thee than before; that (as it was with the person of *Job*) thy *latter end* may be blessed more than thy *beginning*; that (as it was with the *Temple*) the *glorie of second London* may be greater than the *glorie of the first*. The Lord say concerning thee, *Though I have afflicted thee, I will afflict thee no more*, (*Nehem. 1. 12.*) That it may be said of thee, *The Lord hath taken away thy judgments, he hath cast out thine enemies; the King of Israel, even the Lord is in the midst of thee, thou shalt not see evil any more*, (*Zeph. 5. 15.*) O let not God any more contend with thee by *Fire, Plague*, or any other judgment: O Lord God cease I beseech thee, by whom shall Jacob arise, for he is small, (*Amos 7. 4, 5.*) O that the punishment of thine iniquity may be accomplished, O daughter of *Zion*; and that God will visit the iniquity of the daughter of *Edom*, and discover her sins, (*Lam. 4. 22.*) The Lord make thee, a quiet habitation, a *Tabernacle* that shall not be taken down, that not one of thy *stakes* may be removed, nor one of thy *cords* broken, (*Isa. 33. 20.*) The Lord bless thee, and make thee an *Habitation of Justice*, and *Mountain of Holiness*, (*Jer. 31. 23.*) That thou mayest be called, the *City of righteousness*,

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ousness, the faithful City, (Isa. 1. 26.) That thou mayest be as mount Zion, which cannot be removed, but abideth for ever: As the mountains are round about Jerusalem, so let the Lord be round about thee, from henceforth even for ever, (Psal. 125. 1, 2.) Amen, Amen.

I have now but a few words to add, concerning this mean *Treatise*, and I will free you from the further trouble of a tedious *Preface*. If I should fall upon *Apologizing* for my self and for it, many words would be requisite: 'Tis best for me to forbear that, (though I acknowledge great need of it,) and without more ado, humbly to cast it first upon Gods blessing, and then upon your candor and kind acceptance. If it may please the Lord, by it to do good to any of you, he, he only shall have the glory; and may I but see that, I shall not much regard the censures, which it may please some to pass upon me. I tell you beforehand, (that you may not expect and look for that, which is not here to be found,) here's no high strains of *Rhetorick* or humane eloquence, no fine and curious *Metaphors*, no *compt* and *florid* expressions to gratifie your fancy; here's no *Margent* stuffed with *Citations*, (to give me the reputation of an hard student or well-read person;) here's no *New notions* or *Novel matter* to satisfie such as like nothing but what is so; here's something, which may suit with the humble, serious, hungry,



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*hungry* Christian, and which I hope such an one may receive benefit by; but as for *others*, (alas) here is nothing to answer their expectations. The *style* and language is e'en as *plain* as your *fourth-rate-Buildings*, (yet pray let not the *Book* be confined to *Allies* and *Lanes*, but let it be admitted into your *Streets* also:) And the *matter* treated of, is *common* and *usual*; that which *several* of our *worthy Divines* (under *other Heads*, and in *another method*,) have verie fully insisted upon: All therefore that I can pretend to, to give you encouragement to *peruse* this *Discourse*, is the *seasonableness* of it, with respect to your *present affair* of *Building*; upon that I take the advantage of urging old and *known Truths* upon you; and had it not been for that *special occasion*, I had not given you the trouble of *Reading*, or my *self* the trouble of *writing*. I had no sooner resolved upon *this work*, and made a little Provision for it, but it pleased the *Sovereign disposer* of all things, to lay his afflictive hand upon me, in a verie *acute* and *dangerous* distemper. And O that I could say, I was yet freed from it! but for ought I can see, this distemper is like to be to me, like *Iacobs* bruise upon his thigh, *I must halt of it all my days*. As soon as my merciful Father gave me some *relaxation* of my *violent Pains*, I began to *pen* what here I now *publish*; but God knows, the remainders of my disease did verie much

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much unfit me for such an undertaking; and I was fain to *hasten* over things, because I feared everie day (and so do yet,) the return of former *Paroxisms*: Had it not been for *this*, possibly I might have tendred you this *Treatise* somewhat more *elaborate*; but now you must *accept* of it as it is. I intended a *Third Branch* of *Holy Dedication*, viz. the *Dedication of Time*; but I am *prevented* and hindred as to that, *at present*. 1. The state of my bodie will not bear a *studious* and *sedentary* course; and I am fain to spend the most of my *Afternoon-time* in Motion and Exercise, for the recoverie of my Health. 2. That's a *subject* somewhat *large*, (according to the *method* that I have propounded to my self;) and if I should annex *that* to these *two*, I fear it would make this *Volume* too *big* and *bulky*. If God be pleased to continue Life, and to restore Health, and if I find that this *Piece* be in any measure *useful*, I may *hereafter* publish what I design upon *that Argument*.

And now Brethren, as to your *Building-work*, I commit it to God, and to his Blessing; and as to your *Selves*, I commend you to God, and to the word of his Grace, which is able to [*build you up*] and to give you an inheritance among all them, which are sanctified. That you may heartily,  
sincerely

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*sincerely dedicate and devote, Person, House, Estate, All to God, is the Prayer, and ( according to his power ) shall be the Endeavour of him,*

*Who desires to devote himself, first  
to God, and then to your service.*

THO. JACOMB.

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To

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To the Afflicted Citizens  
OF  
L O N D O N,  
And to every  
R E A D E R.

**T**He marvellous industry of the Devil and his Angels in all generations, in hindring the preaching and knowledge of that sacred truth, which God hath sealed for the sanctifying and saving of mens souls, would rise up in judgment against the Ministers of Christ to their condemnation, if they should not with resolution and unwearied industry, subserve the lover of truth and souls, in so happy a work, which none but the fiends and friends of darkness do malign. Therefore allow me to contribute this poor assistance for thy good, by putting

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into

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into thy hand this paper-Lanthorn, in which the Reverend Author hath set up so seasonable a light, for the use of the reedified houses of this City. The very great number of excellent Books, which perished in the flames, doth now make some of us retract our repentance for scribbling so much; and may convince the censurer, that it should not be taken as a needless work, to endeavour something towards the reparation of so unvaluable a loss. The subject of this Treatise is nothing Novel, indifferent, dark or doubtful; but the compendium or summe of all Religion: the same thing which is proclaimed as necessary to salvation, under various names and titles in the sacred Scripture: the very title of Dedication to God methinks should command attention from the Reader, and strike his heart with an holy awe; as speaking a thing so high and holy! what is it but that reverend title, which is the mark of God on all that he will own, and which he hath commanded his servants to assume Holiness to the Lord. The first part is of Self-Dedication; the second of House-Dedication, (in which is comprehended the Dedicating of All that



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that we have to God: ) of which I may say, alluding to Christs words, the One is the first and great Commandment, and the second is like to it. And it is all neither more nor less than the exposition of our Baptismal Covenant, that is, of our Christianity it self, in which we did all by a solemn Vow, Dedicate and give up our selves and all that we should have to God.

I will not so far digress as to give you the reasons of all the other appellations of this same act or state: it is called by the name of Vocation, Repentance, Regeneration, the new birth, renewing, quickening, conversion or turning unto God, the new creature, putting off the old man, and putting on the new; sanctification, grace, the spirit, translation from death to life, the Divine nature, life eternal, religion, godliness, the reconciling of man to God, righteousness; and under most of these names it is ordinarily treated of by Divines: but there is no name which more clearly informeth man of the true nature of this work, ( as on his part, ) than these three remaining, which all are of the like importance; that is, Dedicating ( our selves, ) De-  
c 2 voting

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voting ( our selves ) and Covenanting with God. And therefore I wish that hereafter Divines will more frequently handle it, under these most plain and explicit notions, which will need least exposition to the more ignorant sort, and contain in them their proper perswasives to the work.

To Sanctifie, or Consecrate, or Dedicate a person unto God, is to separate him from all other common inconsistent uses, to the service of his Maker and Redeemer. And as Gods service is either that which is common to all Christians, or that which is proper to some office of Ministry; so there is a double dedication and sanctification: one is our separation to God in a holy Christian state of life, and the other is a separation to the sacred office of the Gospel-ministry; which ought to presuppose the former, ( for none should be more personally holy, than those that have a holy office, ) but yet they are too often separated, ( for he may have all that is essential to that office, which is to promote the salvation of others, who yet shall never be saved himself. ) Holiness to the Lord was the mark of God, which Aaron was to wear

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on his forehead, on the fore-front of his Mitre, engraven on a plate of pure gold, like the engravings of a Signet, *Exod. 28. 36.* Holiness to the Lord *was Gods mark upon Israel as his sanctified separated people, Jer. 2. 3.* Holiness to the Lord *was the title of those things which were dedicated to his Temple-service, Isa. 23. 18. which signifieth no more than Holy to the Lord :* And Holiness to the Lord *is the mark of God on all the possessions and utensils of his servants in the Kingdom of the Mediator, as is foretold in Zech. 14. 20, 21.* In that day shall there be upon the bells ( *or bridles* ) of the horses, Holiness to the Lord : Yea, every Pot in *Jerusalem and Judah* shall be, Holiness to the Lord ; and all they that sacrifice, shall come and take of them and seeth therein. *All which is but the same in sense with that which is said of true Believers in the Gospel :* As he which hath called you is Holy, so be ye Holy in all manner of conversation, *1 Pet. 1. 15, 16.* An holy Priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ : Ye are a chosen generation,

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neration, a royal priesthood, an 'holy nation,' a peculiar people, that ye should shew forth the praises of him who hath called you, 2 Pet. 2. 5, 9. To the pure all things are pure, Tit. 1. 15. It is sanctified by the word of God, and prayer, 1 Tim. 4. 5.

*It is a sad case ( and the greatest scandal to the Anabaptists, ) that twenty, or thirty, or forty years after persons are Baptized, and solemnly dedicated to God in the holy Covenant, we must be fain to preach to them as the Ancients were wont to do to the Catechumens; and must spend most of our time and labour, in teaching them what this Covenant-dedication is, and in perswading them to a true consent, and confuting their prejudice, and driving them from the entanglements and security, which cause their unwillingness and delays: as if we were but preparing them for Baptism! And O how happy should we think ourselves, if after all this, we could but find them in that case as all the adult-expectants of baptism should be in; even truly penitent believing-consenters to the covenant of God, ( that is, true Christians. )*

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stians.) If we lived in a land where the greater part were Heathens, and should be so long in preaching our preparatory Lectures to make them Christians, and when we had all done could prevail but with a few to be baptized, how compassionately or contemptuously would you speak of such wretched obdurate men? But sirs, would you not thereby condemn your selves? Nay are you not under an aggravated condemnation, who after you are solemnly listed to Christ in the sacred Vow and Covenant, are yet no more perswaded to the thing it self which you have vowed, than those Heathens and Infidels whom you disdain. What is it that you think they are so hardly brought to? Is it only to be sprinkled or washed with water? That is not it: do they not daily wash their hands and face? And would not any of them be hired for a little, to bath themselves in a River in the heat of Summer? and to speak as many words as are spoken for you in baptism? Alas, the difficulty is not here! But, to take off a sensual sinner from the love of this world, and fleshly pleasures; and to make him stedfastly believe, that there is an endless blessedness in Heaven, for believing Saints, intended by  
c 4 God,



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God, procured by Christ, and given in the Gospel-covenant; and to perswade him to devote himself and all that he hath entirely to God, and resolvedly to consent to the terms of that Covenant, and to follow his suffering-Saviour to that glory: *This is the thing that is necessary to salvation; and this is it which Heathens and Infidels are so hardly brought to. And is it not so, with all the rabble of hypocrite-Christians, as well as with them? If a little water and a few good words can make a man pass for a Christian with God, and can charm him into Heaven, who either knoweth not what Christianity is, or never heartily consented to it himself, nor never set his heart on Heaven, or denied his fleshly pleasures to obtain it; then let the sensual hypocrite hope still to be saved: If Christ had set up such a Religion as this, it had been no hard matter for the Preachers of it to have procured better quarter with the world, and to have brought the generality of drunkards, fornicators and worldlings to be Christians in sensu composito: when not a hair of the heads of any of their fleshly lusts should perish: and then vice versa as the*  
rabble

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*rabble would have all been Christians, the few that are now true Christians would have been the enemies of such a Christianity.*

Dedication to God doth signifie that which is more than ineffectual knowledge and convictions : and more than delatory purposes to repent : and more than a course of the easie outward duties of Religion : and more than a Religiousness which stoopeth to worldly interest, and is subordinate to the pleasure and prosperity of the flesh : and more than a frightened, unsettled resolution, to be religious indeed : and more than a taking of Christ as upon trial, with a reserve to leave him when he calleth you to the cross. This Self-Dedication is that act of a convinced, humbled, penitent sinner, by which he doth deliberately, soberly, and resolvedly consent to the Covenant of God, ( according to the tenor of baptism, ) and dedicate and give up himself entirely and absolutely to God the Father, Son and Holy Ghost, as his Owner to be disposed of by him ; as his Ruler to obey him, and as his Benefactor and chief Good, thankfully to depend upon him, and so Love him as his ultimate end.

A

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*A person thus Dedicated to God, hath the highest preferment, the noblest and the safest station; the Relation which he entereth into is not an empty unprofitable title: as on his part it engageth him to duty, so on Gods part it estateth him in mercy. And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels, ( or special treasure ) and I will spare them as a man spareth his own son that serveth him, Mal. 3. 17. He will say, Touch not mine anointed: And will be avenged on that sacrilegious violence, which laid hands on them who were Dedicated to God. For the Lord is our defence, and the holy one of Israel is our King, Psal. 89. 18. These vessels of mercy shall dwell in his sanctuary; where they shall see Him and his goings, Psal. 63. 2. and 68. 24. and shall worship him in the beauty of holiness, Psal. 29. 2. They shall be cloathed with white robes, and stand before the Throne of God, and before the Lamb, Rev. 7. 9. They shall be pillars in his Temple, and go out no more: He will write upon them the name of God, and of the city of God, the new Jerusalem, and*

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and his new name, *Rev. 3. 12.* Their employment also shall be high and holy; even with readines to do his will; to attend him and adore him, to praise him in his Sanctuary, for Holiness becometh his house for ever, *Psal. 93. 5.*

*This entire Dedication of our selves to God, is virtually every duty and good work: It is the beginning and spring of a holy life: it is the root and kernel of Religion, and as One habit of every gracious act: it is a settled opposition to every sin, and a preventing repulse of every temptation: the soul hath one answer for every tempter, I am Dedicated to God: and (though it is impossible for creatures to merit commutatively of God, because they can give him nothing but his own,) he taketh this rendition of his own as acceptably, as if it were a proper gift. And as his mark is engraven on the forehead of his consecrated ones, Holiness to the Lord, this mark is the sum of all their ascertaining evidences for salvation: it is their pledge and earnest for glory: and as God himself speaketh as Owning them by this mark, so by it they may certainly know themselves to be his peculiars, 2 Tim. 2. 19.*

The foundation of God standeth sure, having

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ving this seal; The Lord knoweth them that are his: *and*, Let every one that nameth the name of Christ depart from iniquity: *and though the World and the Church-visible be like a great house, where there are both vessels of honour and of dishonour, yet if a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, prepared unto every good work, 2 Tim. 2. 20, 21. For he that redeemed us from all iniquity, doth purifie to himself a peculiar people, zealous of good works, Tit. 2. 14. A real Devotedness to God, is a standing witness to the soul of its sincerity: though we are conscious of many failings, yet if we are also conscious of this, it proveth them all to be pardoned faults, and proveth our interest in Christ: it is the proper mark to know what sins are truly venial, or pardoned infirmities, when they consist with an unfeigned devotedness to God. And when many other signs of grace seem dark, and wants and weaknesses cast us into doubts, this one is the ordinary certain evidence, which may give a constant quietness and comfort to an upright soul: when we can truly say, I am devoted entirely unto*



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unto God, and it is for his service that I live in the world. *And if we should deny him this, as it would be disingenuous injustice to alienate his own, and blasphemous contempt to give our selves rather to a dirty world, or a filthy lust, than to our Creator and Redeemer ; so it would be the cruellest enmity to our selves, to deny our souls so blessed a condition, and to cast them into the sink of sin, instead of Dedicating them to God.*

But let me here intreat the Reader, who seriously purposeth this necessary work, to be sure to take with him these three or four cautions : 1. Take heed lest your dedication should not be unreserved and entire, but you should think that resolving upon a religiousness, which always saveth the flesh, is a true devotedness to God. If it be but the hypocrites religion, dividing the heart between God and the world, which you take for holiness, it is not any dedication of your selves to this, that will prove a true dedication unto God. 2. Offer your selves to God only by the hand of the Mediator ; there is no coming to the Father but by the Son. 3. understand what is the particular course of service, which God is to employ you in ; and resolve

on

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on that, and keep an account of your daily performance of it; for it is hypocrisie to stick in generals: An ungodly man will say, I devote my self to God, but when it cometh to the particular acts of service, he denieth that which in the general he affirmed. 4. Content not your selves with the first act of dedication or devotion, be it never so serious and resolved: for if you keep not up the same deep apprehensions which caused it, and live not in the faithful performance of your covenant, your heart dedication will by degrees go down, and you will fall from God before you know it. And this is the undoing of many a self-deceiver; that they can remember that once some powerful Sermon or sharp affliction, perswaded them to resolve for a holy life, and to say, Lord I will be wholly thine, and therefore they conclude that once they were converted, and consequently are still sincere and safe; when as that frightened passionate resolution, hath sunk down insensibly into a religion which giveth a secret precedency to the world, and a (covered) indulgence and gratification to the flesh. And thus the remembrance of a change once made, and of a Covenant once entered, with high and passionate resolutions, doth make many an hypocrite

## To the Reader.

go smoothly and quietly to hell, as confidently taking himself for a Saint; when it is only he that is entirely, unreservedly, habitually and settledly resolved for God, and keepeth up that resolution, and liveth in the practice of it, who is sanctified and dedicated to God indeed: The Saints, as Ambrose saith, live as those that know, *Se non naturæ præstantioris esse, sed observantiæ majoris, nec vitia nescisse, sed emendasse*: And as Austin, *Nullus sanctus & justus caret peccato; nec tamen ex hoc definit esse justus vel sanctus, cum affectu teneat sanctitatem*: that is, with such an affection as is aforesaid.

And the second part of this Treatise, is very aptly conjoyned to the first: For he that is truly devoted to God, doth with himself also devote all that he hath: not to be all employed in one way, but all in that way which God requireth: for he that reserveth not himself, can reserve nothing; because it is for himself that he is supposed to reserve it: O what hypocrisie is it, for men to say, that they believe there is a God whom they are bound to serve, and yet to fear being losers by him, and refuse his service as too dear? If  
you

## To the Reader.

you had foreseen the flames, which consumed your wealth and habitations, would you not much rather have spent that mass of treasure, on works of piety and charity? And had you not rather now that it had been so laid out? Or would you take it for your loss? Why you know that all which is left must shortly be none of yours? If those hundred thousand who died of the late Plague had foreseen that death, would not most of them rather have desired to die in a holy martyrdom for Christ? And would they have taken such a death for a loss? And yet all men know that they must shortly die? I am glad that the Reverend Author hath taken this seasonable advantage to call you to the Dedication of your Houses to God: Verily that Plague which emptied them first, and that Fire which did devour them next, are so loud a call to this Dedication, that it is much to be feared, that he that doth not hear and feel it, hath the Plague of hardness on his heart, and is hastening to the place which will make him feel: It is not the height and splendor of your buildings, which must restore the glory of this famous City: but it must be the Holiness of the inhabitants, who devote themselves and theirs to their Preserver:

If

## To the Reader.

If I should perswade you all to write over your doors, in capital letters of gold, **HOLINES TO THE LORD**, to remember you what your families must be, some would deride it as Pharisaical ostentation, ( who yet themselves have received the like mark of God in their baptism ; ) and some would turn it into a formal ceremony, as they do their baptism it self, and as the sign of the Croß is set upon doors among the Papists : it is therefore the interior dedication, and not the outward ostentation, which you are now perswaded to. As ever you would have God to be the protector of your habitations, and his Angels to be your guards ; as ever you would have the comfort of the presence of your Redeemer, and would have him dwell with you, as your daily safety, peace and joy ; give him the Keys, and resign up all to his will and interest, and make him the governor of your hearts and houses, who hath the Keys of Heaven and Hell, and is the rightful governor of all the world. Deliver up your selves and families to Him, to whom the Father hath delivered all things, Job. 17.2. Matth. 28. 18, 19. Rom. 14.9. O that men knew what an honor, what a joy, what a safety it is, to have God the

absolute



## To the Reader.

*absolute master of their families, that his name might be there hallowed, and his Kingdom there set up, and his will there obeyed, even with a desire to imitate the pattern in Heaven? For ye are the Temples of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, 2 Cor. 6. 16. I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty, verse 18.*

*And O that men knew how much the interest of knowledge and holiness upon earth, must be kept up in holy families? The two great duties, of the wise and holy education of Children, and of the right performance of family-instructions, and Gods worship there, are such as can hardly be too much insisted on: O that Ministers would preach of them an hundred times over to you, till you were awakened or shamed out of your neglect! If you lived among the enemies of Christ and Souls, yet there you might catechize and instruct your children and servants, and might make your families as Churches of God. And if every Parent and Master would do thus,*  
the

## To the Reader.

the Preachers might be better spared. But while families are neglected, alas, how is the Preachers work obstructed? When people come to the Church, as if boys should come to the Universities, who never were taught in the Country-Schools, so much as well to read or write? And when the Pastor hath the work of all the Parents and Masters in his Parish to do, besides all that which is properly his own? It is a self-condemnation and a shame to men, to exclaim against those that silence Preachers, or against those Pastors who neglect their flocks, and at the same time wilfully to silence your selves, from family-worship, and catechizing and counselling your little charge, and to neglect those few who are so near you, and always almost in your sight.

O that men would look to the Eastern and Southern Nations of the Earth, that once were famous Churches of Christ, and now are turned Mahometan Infidels! And to the poor Greeks and Papists, the Abassines, Armenians, and Muscovites, where ignorance hath set out Christianity as defiled, and cloathed in rags! And that they would soberly bethink them, whether the gross neglect of Parents and

d 2

Masters

## To the Reader.

*Masters have not been a great cause of this calamity : but if you joyn the wilful negligence of Pastors with that of Parents, alas, what ruins have they wrought ? even made many famous Churches of Christ more miserable than the flames have made your City ?*

*Good families are the nurseries, from whence most usually spring good Magistrates, good Pastors, a good Nobility, Gentry and Commonalty ! And if any Nations have been undone by the contrary to any or all of these, enquire whether ill or negligent education was not the cause. If you say that many such unhappy plants come out of the most religious families ; I answer, it is too true, ( and they are most miserable persons. ) But it is not according to the proportion of prophane and negligent families. Though all good Parents are not blessed in their children, they are much more commonly so blest than others. And I must add with grief, that even as many religious Parents do formally baptize their Children, and think God must save them only for being theirs, and do not consider how much is laid on their believing and serious dedicating them to God, and thankful entering them by baptism into his Covenant :*

*even*

## To the Reader.

even so too many of them do exercise so little of that holy prudence, and unwearied diligence in the education of their children, which their dark and sinful state requireth, that they seem still to think, that God should make them all wise and godly, meerly because they are theirs; and that a few formal prayers, and words of a Catechism never understood, with a few of Eli's gentle rebukes should serve the turn to make them Saints. But grace doth not use to encourage laziness.

So some will tell you, that this Fire bath shewed, that religious houses speed no better than the rest. O but truly religious persons speed better than the rest: The Israelites burdens were a lighter suffering than the Egyptians plagues: For at last they past safely through that Red Sea, where Pharaoh and his Host were drowned. To lose your goods, and keep, yea and increase your holiness, and save your souls, is much easier than to lose the Idols of your hearts, by such flames as foreshew the endless flames; and to be turned out of those houses which you loved better than Heaven, as to signifie how you shall be turned out of all your wealth, and delights, and hopes for ever. A Seneca, or a Plutarch, much more a David can

## To the Reader.

*tell you of the folly of judging mens happiness or misery by things temporal. It is an excellent saying of Socrates which Valerius Maximus reciteth, viz. [ Nil ultra petendum a Diis arbitrabatur, quam ut Bona tribuerent: Quia ii demum scirent quid unicuique esset utile: Nos autem plerumque id votis expetere, quod non impetrasse melius foret. Etenim densissimis tenebris involuta mortalium mens, in quam late patentibus errores cæcas preces tuas spargis? Divitias appetis quæ multis exitio fuerunt: honores concupiscis qui complures pessunderunt: Regna tecum ipsa volvis quorum exitus sæpenumero miserabiles cernuntur. Splendidis conjugis injicis manus; ac hæc ut aliquando illustrent, ita sæpe funditus domos evertunt: Desine igitur stulte futuris malorum tuorum causis quasi sælicissimis rebus inhiare; teque totum cælestium arbitrio permitte: Quia qui tribuere bona ex facili solent, etiam eligere aptissima possunt. It is best to be nearest unto God: and riches separate more hearts from him than poverty doth. He that as*

Hierom



## To the Reader.

Hierom saith, preferreth holy clownishness before sinful eloquence, *will do as Gregory counselleth Pastors*; Not to be so much in the houses of great men, as of good men. *It is not the consecrated place which will cause God to love an unhallowed soul.* As Origen saith, Sin separateth you from Saints, though you dwell among them: - for it is manners and not places which make men holy.

Now the Lord of mercy, when he repaireth your ruined Habitations, give you all hearts to understand his Judgments, and cordially to Dedicate your selves and your houses to his disposal, his government, and his holy worship: That they who shall behold the increased splendor of your City, may be witnesses of your increased wisdom, obedience, righteousness and serious piety: And that Holiness to the Lord may be your mark and name: And that it may be said of London, The Lord bleſs thee O habitation of Justice and mountain of Holiness, Jer. 31. 23. And upon all your Glory, there may be a sure defence, Isa. 4. 5. Amen.

April 22. 1668.

RICHARD BAXTER.

*Temporis præteriti fructus est Compunctio: futuri flos est Devotio. Bernard.*

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6. *That*

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*The*

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HOLY

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P





# HOLY DEDICATION

*Opened and Applied.*

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*The First Part.*

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PSALM 30. The *Title* of it.

*A Psalm and Song at the Dedication of  
the House of David.*

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## CHAP. I.

*The Introduction : The words explained.*

**T**His *Psalm* is *ᾠδὴ ψαλμῶς* *Psalmus*  
*prætitulatus* ; ( so Divines  
call those, which have *Titles*  
prefixed to them. ) The *Title* thereof is  
B that,

*that*, upon which as the *Basis* or Foundation, I intend to build this *Discourse*. There is sometimes that in the *Porch*, before you enter the main and *principal* building, which may please and profit a judicious Eye: Thus 'tis here; though the words I fixe upon, be but a *bare Title*, and so but as the *porch* or in-let into the *Psalms* it self; yet there is that *matter* contained in them, which may be very useful, and may much delight and profit a serious Christian. This I am sure of, they offer that, which fully suits with my *present design*, and therefore here I will lay my *foundation*.

Let me *premise* this, in General; the *Titles* of the *Psalms* are not to be neglected, or slightly passed over; but but they are to be *weighed* and *considered*, as well as the *Psalms* it self. Take *three reasons* to prove and back this *Affertion*.

1. Because (according to the opinion generally received) *they are of divine inspiration*; that spirit that dictated the *Psalms*, did dictate the *Title* also. They are a part of the Scripture,

Scripture, and *All Scripture is given by inspiration of God*, 2 Tim. 3. 16. In this blessed book of the *Psalms*, (which the *Ancient Fathers* do very much *magnifie*) there are the *Contents* (prefixed before them as before other parts of *Holy Writ*) the *Titles*, the *Psalms* it self: The *first* are confessedly of *Man*, merely of *Humane invention* and *addition*, (though I do not deny the *usefulness* of them.) The *two latter* are of *God*, and have his *stamp* upon them. And if so, then 'tis not without reason, that some have been dissatisfied at the *leaving out* of these *Titles*, in some *Editions* of the *Bible*, (as 'tis known they are;) for why should we lose any *lot* or *tittle* of the *word* of *God*? Some *learned men* conjecture, that the *Psalms* at the *first* penning of them, were not put together, or put into *that order* wherein now we have them, but that *that* was done afterwards by \* *Ezra*; and that he also (that the *Church* might be the better directed in the *use* of them) set the *Titles* before them: Let this be granted, this makes not against what here I have asserted, this *Ezra* being

\* Non est ignorandum, &c.  
— Esdras ut antiqua traditiones servaret, in compositos eos, — in unum volumen collegit & revulsi.  
Hilarium in Prolog. in Explan. Psalm. p. 334.

a Prophet, and extraordinarily inspired in what he did.

2. Because they are of excellent use ;

\* Quid est Titulus nisi Clavis ? Ut in domum non ingreditur nisi per clavem, ita & ut uniuscuiusque Psalmi intellectus per clavem ( h. e. ) per titulum intelligitur. Hieron. in Proam. ad Psalm. vid. Hilari-um in Prologo in Psalm. explanat. p. 336. Quamquam hac à nobis, &c.

(a) Significant Tituli aut rem gestam, quæ carmini dederit occasionem, aut Authorem, aut Argumentum, aut Genus carminis, aut Musicum Instrumentum, aut Cantorem ; aut horum modò plura, modò pauciora. Castalio in Psal. 4.

for they are as a \* key to open the whole Psalm ; they contribute much light to the right understanding of it. By the (a) *Titles* we learn, who was the *Author* of it, when it was penn'd, upon what *occasion*, what the drift and *scope* of it is ; and the knowledge of these conduces much to the

clearing up of the Psalm it self. I am not willing to stay upon this, otherwise it might easily be made out in several instances. Do but take this very *Title*, which I have fix'd upon ; it shews, when the following Psalm was composed, when it was used, upon what *occasion* ; it was at the *Dedication of the House of David*. And if you please to read it, you will find it to be adapted and suited to such a time, and such an end ; it consists of *Prayer* and *Praise* ; these two are intermingled through

Part 1. *Holy Dedication.*

5

through the whole Psalm (verse 1.) *I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me: (verse 4.) Sing unto the Lord (O ye Saints) and give thanks at the remembrance of his Holiness: (verse 11.) Thou hast turned for me my mourning into dancing, &c. To the end that my glory may sing praise to thee, and not be silent; O Lord my God, I will give thanks unto thee for ever. Here is praise. Verse 10. Hear O Lord, and have mercy upon me, Lord be thou my helper. Here is prayer. And these were the two things, which were mainly used in religious Dedications; and therefore though there be no literal or expresse mention in the Psalm of Dedication, yet the matter of it is well enough suited to the Title, it consisting of those two great things, which (I say) were most in use in religious Dedications.*

3. *Because precious matter is often wrapp'd up in the very Title; taking it by it self, apart from the body of the Psalm, before which 'tis placed. These are not only as the key to open the Cabinet, but sometimes they are as the*

B 3

Cabinet



*Cabinet* it self, in which many excellent and *precious truths* are locked up. The *key* though it be made of *iron*, yet 'tis valued because of its *use*, (for the *iron-key* will open the lock as well as any other: ) But if it be made of *gold*, then 'tis prized, not only for its use, but for its own *intrinsic worth*. 'Tis thus in the *Titles* of the *Psalms*; and particularly in *that* which I am upon. It speaks of *House-dedication*, that's an excellent subject, a very *high* and *weighty* duty (as will hereafter appear.) This we learn out of it; out of *this Mine* we dig this *treasure*: And in respect to this, the *Jews* in their *dedicatory Acts* made use of it \*. So *Maimonides* tells us; who says, 'when the *Israelites* brought their baskets of *first fruits* to the Sanctuary, and came thither in Companies, they sang by the way the 122. *Psalms*; when they came to the Sanctuary, they sang the 150. *Psalms*: and when they were come into the Court-yard, the *Levites* said this 30. *Psalms*.

\* Ainsworth  
upon the  
words.

This I have *premised*, that I might both a little *inform* you as to the *Titles* of the *Psalms*, and also that I might  
*justifie*

*justifie* my self, in my *grounding* of the ensuing discourse upon a *bare Title*. It will be convenient, before I come to that which I *aim at*, to go over the *words*, and to give you the *explication* of them, and that will take up some time.

They begin thus ---- *A Psalm and Song*. The learned put a *difference* betwixt these; (a) they

say they differ thus; when there was not only the *voice* but some *Musical instrument* joyned with it, then it was a *Psalm*; when there was only a *voice* without any *musick*, then it was a *Song*: when *both* went together, *musick* and *voice*, then it was a *Psalm and Song*. Nay

(b) some are so *curious* and *critical*, as to ob-

(a) *Vid. Hilaxium in Prol. in Explan. Psalm. p. 336. Psalmus est, cum, &c.* ο ψαλμὸς λόγος ἐστὶ μουσικός, ὅταν συνδυῖται κατὰ τὰς ἀρμυρὰς λόγος πρὸς τὸ ἔργον κρηταί: ἀλλ' ὃ παρὰ ἁρμονίας δοκῶν ὁμοίᾳ ἐν ἀρμονίᾳ ᾄδειν τὴν συνήθειαν, &c. Basil. in Psalm. i. p. 160. Psalmus proprie est illud Carmen, quod simul cum Psalterii instrumento suavi voce profertur; Ode seu Canticum vox quadam Musica est cum Harmonia solo ore prolata. Euthym. in Praef. ad Psalm.

(b) *Canticum Psalmi cum vox Humana sequitur concentum Organi, Psalmus Cantici ubi contrā. Hebraeorum Doctores differentie hujus*

*rationem, se ignorare ingenue agnoscunt. Vatabl.* Where the Musical instruments vvent before the voice, there 'twas a Psalm and Song: Where the voices of men vvent before the Instruments, there a Song and Psalm: But this observation concerning the different p'acing of the vwords, seems to be a mere querk. English Annot.

serve something from the Order; when 'tis *Psalm* and *Song*, (as *here*, and *Psal.* 65.) then the *musick* went before the voice; when 'tis *Song* and *Psalm* (as *Psal.* 60.) then the voice went before the *musick*. I assent to the difference put betwixt them. The *Apostle* brings them in as distinct, *Col.* 3.16. (and he adds a third, *viz.* an *Hymn*.) But as to the inferring of any thing from the order, that is a verynicety, a meer speculation. But let this pass, I am not much concerned in this clause; that which follows is that which I must abide upon.

(At the dedication of the House of David) Something here must be spoken, 1. to the act, (*Dedication*) 2. to the object, or the Thing dedicated: (the House of David.)

For the Act; doubtless this was no sinful, idolatrous, unwarrantable dedication; but that rather which was lawful, nay religious and holy. You read in *Dan.* 3. 3. of a wicked, impious dedication: The Princes, the Governors, and Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the Provinces were gathered

thered together, unto the [dedication] of the Image, that Nebuchadnezzar the King had set up. This was very solemn, but very sinful. After the dedication, then came the adoration (as you see verse 7.) --- But the dedication, which the Text speaks of, was of a quite other nature; it was that which was done to the true God, in a right manner, upon right ends; and so it was holy and praise-worthy.

It will be asked, what was this dedication that here David makes? wherein did it consist? For answer to this, I shall not spend much time in the opening of the word; which in the Hebr. is *חנן*; from *חנן*, which signifies to initiate and dedicate — The substantive is used, *Nehem. 12. 27. Numb. 7. 10.* the Verb in several places — The Greek word (which the LXX. use, and the Greek Fathers generally) is *ἑρμηνεύω* — (which in sound as well as in sense, bears a great vicinity to the Hebrew word) — *Joh. 10. 22.* you read of the Feast of the dedication; there 'tis, (*τὸ ἑρμηνεύω* —) But I told you I would not stay upon the word, but rather come to the Thing.

*Dedica-*

*Dedication* then, (as 'tis appli'd to places or things) notes, 1. *Initiation*; 2. *Restauration*; 3. *Setting apart, in a solemn manner, by some religious rites and acts* — 4. *Consecration, to holy ends and uses* — Each of these are included in *dedication*: And so when *David* is said to *dedicate his House*, 'twas either his *first entrance into it*, or his *restoring of it to its first and primitive purity*; or his *setting of it apart, by religious rites and acts*; or his *consecrating of it to holy ends and uses*. To open these briefly.

1. *To dedicate a thing, it is to initiate it, to enter upon it, to take the first possession of it* — *Dedication* (saith *Ainsworth*) is then, when a new thing is first imploy'd, and put to that use for which it was made; as when a man first enters upon his house, which he hath either built or purchased, or 'tis given to him, or descends to him, this is *dedication*. So it seems to be taken, *Deut. 20. 5. What man is he that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he dye in the battel, and another man dedicate it* — (that is) enter

ter upon it, and take possession of it. This *notion* suits well enough with the *word* in the *Original*, which signifies to *initiate*, (as hath been shown) and several *learned* men open it by this; and so 'tis frequently used in *Classical Authors*. The meaning of the words then is this; *A Psalm and Song at the dedication of the House of David*; (that is) when *David* first entred upon his *House*, he made use of this *Psalm*; or he penned this *Psalm* for this use, and for this time, when he entred upon his *new habitation*.

that did first put on a new Garment, he was said, *vestem enceniare*. Aug. in *Joh.* 10. *Tract.* 28. & lib. 7. in *Joh.* c. 9. --

Initiavit, dedicavit — Aven. Pagn, &c. Bona nota auctoribus, dedicare, idem est, quod primum usurpare. Cacc. — Tum homines initiare, (sive dedicare) dicuntur domus, cum primum in eis, edere, bibere, & habitare incipiunt — Hospin. de Orig. Templ. fol. 103. — Encenia, adu sacra initiationes appellantur. Stuckius, Antiq. Conv. l. 1. c. 24. &c. An Encenia purior sit lectio, quippe (Snida interprete) sic dicebatur celebritas, quum novi quippiam foret gestam. Cael. Rhodigni. lib. 22. c. 14. — Suetonius speaking of Nero, of that stately Palace which he had built, he adds, *Ejusmodi domum cum absolutam [dedicaret,] &c.* (that is) First took possession of it — lib. 6. c. 31. — Dedicare non solum est *ἀνατίθειν τὸν θεόν*, sed etiam *auspicari usum alienius rei* — Casaub. Plin. ad Traj. Vel opus publicum [dedicavit] (that is) enter upon publick work He

2. To dedicate, 'tis to restore a thing to its primitive use and purity. When things were either not used at all, or abused, and turn'd to a wrong use, the restoring of these to their proper use and



*Encaniorum nomen, Gracum est, ab innovando deductum, quod res innovantur vel ex profano usu, vel ad eum usum, in quem primitus erant instituta reducuntur. Hospin. de Orig. Fest. Christian. f. 113. But Casaubone tells us, that the word, perpetuo apud 70. Interpretes, & N. Testamenti auctores, de iis dicitur, quæ Deo dedicantur, & consecrantur; non quæ obsoleta & abolita in usum revocantur.*

and purity, was called *dedication* — Thus the *Temple* was dedicated, by *Judas Maccabeus*, after *Antiochus* had so polluted it — Thus *David* might dedicate his house, after it had been so defiled by *Absalom*.

But I shall have occasion to speak more to this under the next head.

3. Dedication is the setting a thing or place apart, by some solemn and religious rites and acts; or 'tis the entring upon the possession of a thing or place, by some solemn, &c. — Dedication is a solemn and religious entrance upon possession — Thus *David* dedicated his house, he entred upon it, by solemn prayer and praise, and penn'd this *Psalms*, which is made up of these two, for this very end. This I shall be large upon in the prosecution of this discourse.

4. Dedication is as much as Consecration. To dedicate a thing to God, 'tis to consecrate it to holy ends and uses. Dedicated things were consecrated things; for upon the dedication they

Dr. Hammond  
upon the  
Text.

*Dedicatio est  
initium habi-  
tandi cum quâ-  
dam solemnita-  
te. Cajetan.*

they became consecrated. See at your leisure, 1 Kings 13. 13. 2 Sam.

8. 11. 1 Chron. 18. 11. — The word

which is rendred, by dedication, Heb. <sup>ἑρκαίνισα.</sup>  
<sup>ἑρκαίνισα.</sup>

9. 18. is rendred by consecration, Heb.

10. 20. To dedicate the house then,

'tis to consecrate it; what's that? to

devote it to God, to set it apart for

God, and for holy uses, (for herein

lies the nature of consecration :) It rea-

ches to persons, time, places, things.

The Scripture speaks of the Consecra-

tion of the Temple, 1 Kings 9. 7.

2 Chron. 7. 16, 20. of the Priests, Exod.

28. 41. Exod. 29. 22. 2 Chron. 26. 18.

of the sacrifices, 2 Chron. 29. 33. of

tithes, 2 Chron. 31. 6. Levit. 27. 30. of

houses, and fields, and of whatever was

given to God, Levit. 27. (per tot.) of the

Sabbath, the first fruits, &c. Wherein

did the consecration of all these lye?

In their being set apart from common

uses. <sup>ἑρκαίνισα.</sup>  
<sup>ἑρκαίνισα.</sup>  
Hospin. de Orig. Fest. Christian. f. 115. Encania, A feast where-

in something is renewed; because those things only are reputed

consecrated, vvhich are separated from their common use, and dedi-

cated to some new and holy use — Symps. Lexic. in D. 107. Godw.

Jew. Antiq. l. 3. c. 11. — The Lexicographers, open Dedication,

by καθορισμός, καθίστασις, &c. Martin. Calepin. &c. — Tully puts Con-

secration and Dedication together. Mens, Fides, Virtus, Concordia,

consecrata & publicè dedicata sunt. De Mat. Deor. — <sup>ἑρκαίνισα.</sup>  
<sup>ἑρκαίνισα.</sup> dedica-

tio, quando aliquid è censuræ profanarum aut vulgarium eximitur,

peculiaribusque ceremoniis, consecratur Numini ad usus sacros. Geier.

in Dan. 3. 2. p. 241. <sup>ἑρκαίνισα.</sup>  
<sup>ἑρκαίνισα.</sup> uses,

uses, and in their being *designed* and *destinated* to *holy ends* and *purposes*. Davids dedication of his *house*, (in a great measure) came up to this; he *consecrated* his house *to* and *for* God; and he resolved that *his house* should be *Gods house*; where he *dwelt* God should  *dwell*; his *habitation* should not be for *sin*, but for *piety* and *godliness*: Thus he *consecrated* his house, and this was his *dedication* of it. That I may not not be *mistaken*, I shall show you in what *sense* I speak to the *consecration* of *private houses*, when I come to *house-dedication*.

Let this suffice for the *nature* of the *act*; I come to the *object*, or the *thing* *dedicated*, that was Davids *house*, (according to our *reading* of the *words* :) *A Psalm and Song at the dedication* [of the house] of David. You find in *Scripture* mention made of the *dedication* of *several things* and *places* — The *Tabernacle* (that \* *moving Temple*, the *seat* of worship, till the erecting of the *Temple*) was *anointed* and *sanctified*, that, and all the *instruments thereof*, the *Altar* and the *vessels thereof*, *Numb. 7. 1*. And of the

\* *Templum*  
*deambulatori-*  
*um, August.*  
calls it.

the Altar, 'tis said, (verse 10. 11.)  
The Princes offered for dedicating of the  
altar, &c. They shall offer their offer-  
ing, each Prince on his day, for the de-  
dicating of the altar — (verse 84.)

This was the dedication of the altar, (in  
the day when it was anointed,) &c.  
(verse 88.) This was the dedication of  
the altar, after it was anointed — The  
Temple, that was dedicated; and this  
passed under a threefold dedication —

The first was, at the first building of it <sup>2 Chron 7. 5.</sup>  
by Solomon, 1 Kings 8. 63. So the King  
and all the children of Israel dedicated  
the house of the Lord. The second was,  
at the rebuilding of it by Zorababel,  
and the rest, after the return out of cap-  
tivity, Ezra 6. 16. And the children of  
Israel, the Priests and the Levites, and  
the rest of the children of the captivity,  
kept the dedication of this house of God  
with joy. The third was in the time of  
Judas Maccabeus, after Antiochus  
had so polluted and profaned it;  
(for he had set up the image of  
Jupiter in it, destroyed the holy  
oyle and the vessels thereof, com-  
mitted horrid indignities in it:)

Three

Of this vid.  
Joseph. Anti-  
quit. Jud. l.

12. c. 11. -- I  
say, three years  
after, &c.

ταυ ταις ιμπε-  
δυντα ον' Αντι-  
οχου διαπεριβα-  
ντων τον ιερον  
ουκ ειν τερον --

Joseph. ibid. --  
Encaniorum,  
sive repurga-  
tionum festivi-  
tates atque  
epulas, quæ in

Templi, quod Antiochus polluerat, recuperati atque repurgati memoriam, agitata fuerunt die 25. mensis Eisleu, qui partim Novembri, partim Decembri nostro responder. Stuck. Antiq. Conviv. l. 1. c. 33. -- Buxi-  
orff. Synag. Jud. c. 23. Hospin. de Orig. Templ. f. 103. -- The Feast of Dedication was a yearly festival, appointed by Judas Maccabæus, to be observed in the space of eight days, from the 25. &c. The reason of this feast was to remember Gods mercy in delivering them from Antiochus, vvho had set up the Idol of Jupiter in the Temple of God, and abolished the true vvorship of God -- Godw. I. w. Antiq. l. 3, c. ult. --

Three years after this, Judas Maccaba-  
us being victorious over Antiochus,  
comes and dedicates the Temple again,  
purges it from its defilements, and re-  
stores it to its former use : the History  
of this you have, 1 Maccab. 4. 36, 52,  
53, 54, 56, 59. To this dedication,  
the most of Divines refer those words,  
Ioh. 10. 22. And it was at Jerusalem,  
the feast of the dedication, and it was  
winter.

Besides the dedication of these pla-  
ces, which were impropriated to the  
worship of God ; you read of the dedi-  
cation of common places. As of the  
wall at Ierusalem, Nehem. 12. 27. And  
at the dedication of the wall of Jerusa-  
lem, they sought the Levites out of all  
their places, to bring them to Jerusalem,  
to keep the dedication with gladness,  
&c. Of private houses, Deut. 20. 5.  
And

And here 'tis said, *At the dedication of the house of David.*

But *Expositors* do not agree in their interpretations concerning this *house*; many will not have it to be understood of *Dauids private house*; some make it to be the *Tabernacle*, into which *David* brought the *Ark*, when he fetched it from the house of *Obed Edom*, 2 Sam. 6. 12, &c. At that time they say *David* penn'd this 30. Psalm: but this is only asserted not proved. 'Tis very probable that the 68. Psalm was penned upon this occasion, but as to this we have no such probability. Some make it to be the *Temple*; the *Chaldee* reads the words thus, *For the dedication of the house of the Sanctuary, an hymn of David.* In dedicatione domus, (i. e.) Templi, licet non sit mentio Templi: At the dedication of the house, that is, of the Temple, though the Temple be not mentioned: (saith R. David) and most of the *Jewish Interpreters* go this way: almost all of them understand by the dedication of the house, the dedication of the Temple (as a \* learned *Expositor* observes.)

*Vid. Lorin. in loc.*

\* *Hebraei ferè omnes, per Dedicationem domus, intelligunt Dedicationem Templi. Muis in loc.*

The best and the most judicious In-  
C  
terpreters



terpreters carry the words to *Dauids private house*; to his ordinary dwelling house.

1. Because 'tis expressly said, (at the dedication of the house of David) 'tis not at the dedication of the house of God, but at the dedication of the house of David. Thus the words run in the

(a) חנניה  
לדוד

(b) —

12 ἱερωνίμου  
τὸ οἶκος τοῦ Δα-  
βὶδ

(c) Psalmus

Cantici Dedi-

cationis domus ipsius David.

— Lorin, in loc. Qua verba indicant ipsius-

met Davidis domum, non autem Dei, &c. — To evade the strength of

this, *Eugubinus* and *Genebrard* bring in David in the front of the

Title — reading the words thus — A Psalm and Song of David, at

the dedication of the House. And *Muis* warns the Reader, by no

means to joyn David vvith House, but vvith Psalm and Song — Cave

referas τὸ David, ad nomen vox precedens Domus, sed ad τὸ Psalmus

Cantici — And his opinion as to the words is very strange — Veni

mibi in mentem suspicari, Psalmum Cantici Dedicationis Domus, nihil

aliud esse, quam Psalmum decantandum, eo Cantici & Musica genere,

cujus usus esset in Dedicatione Domus; vel iis Instrumentis Musicis,

quorum in eo festo usus esset — Herein he's singular — To evade the

strength of the second reason, the Jewvish Doctors say, that this vv

was done by vvay of *Prolepsis* or anticipation — The Temple vv

was not yet built, but David knevv by the message God sent him, it should

be built in his Sons Time; upon this he composed this Psalm, and

ordered his Son, vvhen the vvork should be done, to make use of

this Psalm, at the dedication of it. So *Kimchi*, &c. But *Aben Ezra*

understands it of *Dauids private House*.

(a) Hebrew, thus the (b) LXX render them: the (c) Translation of the *Aethiopick version* is very express: ( and much more might be added upon this, if it was needful. )

2. It cannot be understood of the Temple, because in *Dauids time* that was

was not built ; he was dead before the Temple was built ; it was in his heart to build an house to God ; it troubled him *to dwell in an house of Cedar, when the ark of God dwelt in Curtains, 2 Sam. 7. 2.* but God told him, he was a man of blood, and he should not do it, but his Son should, *2 Sam. 7. 13. He shall build an house for my name, and I will establish the throne of his Kingdom for ever, &c.* How then can we suppose, that *David* should pen a *Psalms* for the dedication of that which was not (as yet) in being.

This being concluded upon, that this House was *David's* private house, there is another difficulty yet remaining, and that is, where to fasten this dedication ; to what especial time doth it refer ? when was it that *David* did thus dedicate his House ?

(d) some say this was done at the first building of his house, of which you read, *2 Sam. 5. 11.* He goes to *Jerusalem*, conquers the *Jebusites*, takes the

(d) Sic &c  
David cum in  
Hierusalem no-  
vam edificavit  
domum, &c.  
Munster. Thus  
Apollinarium

glosses upon the words—*εἰς οὓς καὶ ἔδου, &c. Δαυὶδ αἰωνίως διαμενομένης τῆς οἰκίας* — Thus my reverend and worthy Friend (now with God) *Mr. A. Jackson.* *Qualis fuit illa dedicatio* Fuit solennis consecratio propugnaculi Zionis, quod hactenus Jebusita tenuerant, & idololatriæ culin fadaverant. *Freid. lib. — Vid. Dr. Hamm. in loc.*

*Strong hold of Zion, Israel* come in to him, and own him for their King; so he builds him an house: (as there you may see.) Others

----- Probabile est, Davidem hunc Psalmum edidisse, quum in urbem regressus, domum suam incestu filii & aliis sceleribus pollutam, vellent repurgare, & Deo quasi de integro consecrare. Beza. Ideo de novo dedicabat, quia cum Absalom, scdissime incestu stupris polluerat, Scultet. Cum David domum suam ab Absalomo scdatam repurgavit -- Grot. Calv. Jun. & Trem. Piscat. Fabric. Deodale, Lorin. all go this vway, and pitch upon this time. And the matter of the Psalm, and several expressions in it, seem most to favour this interpretation, (as they tell us.)

say this was done when David returned to his House, after the rebellion of his son *Absalom*, 2 Sam. 20. 3. And David came to his house at Jerusalem; and the King, &c. In the time of *David's* absence, his wicked Son had sadly defiled his House, by incest and all manner of wickedness. Holy David, when he comes to

it again, oh, his House must be purged, cleansed from these horrid defilements; and therefore he makes a fresh dedication of it to God. The most of Interpreters fall in with this period of time; now was the dedication, which the Text speaks of. I shall not be peremptory in fixing it, either here or there, both will serve for my purpose, such a thing was done, *David's* house was dedicated, though I cannot be

be positive as to the time, when in special this was done.

I have done with the opening of the words, as to the *act* and *object* of it. And by what I have laid down, I hope, the sense and meaning of them is sufficiently cleared up. Yet before I conclude this, I cannot but set down some of the Antients Interpretations upon them. The Fathers generally do put a mystical and Allegorical sense upon them.

Thus (a) *Hierome, The dedication of the house of David, is the resurrection of our Saviour, by which all our bodies are dedicated to life. David is a Type of Christ; the house of David is the house of Christ, (that is) the humanity is the house of divinity: then Christ built the house, when he took our flesh upon him, then he dedicated it, when he raised it up from the dead: And now the house of*

(a) *Dedicatio domus David, resurrectio Salvatoris intelligitur, in qua omnia corpora vita dedicantur. David figuram Christi tenet; domus David, domus Christi, (i.e.) Humanitas domus est Divinitatis. Tunc edificavit domum, quando Humanitatem carnis assumpsit; & tunc dedicavit, quando à mortuis eam resurgere fecit. Et modò edificatur domus David, i. e. Christi, h. e. Ecclesia, usque in finem edificatur, sed in resurrectione dedicatur; quando immortalitatem acceptura est. Vocem redemptoris nostri continet, qui per resurrectionem corporis sui, Ecclesiam (quæ omnium mater est) acquisitam, suo nomini dedicavit. Hieron. in Comment. ad Psalm. (If he vvas the Author of them, which Erasmus and Amorbachius deny.)*

‘David, (*that is*) of Christ, is built,  
 ‘namely the Church; ’tis building to the  
 ‘end, but at the resurrection ’tis dedica-  
 ‘ted, when it shall enter upon immorta-  
 ‘lity. [The Title] contains in it the  
 ‘voice of Christ, who by the resurrection  
 ‘of his body, hath dedicated the Church  
 ‘(the Mother of us all) to his own name  
 ‘and glory. Thus Au-

(b) *Psalmus latitiae resurrectionis, atque in immortalem statum mutationis, atque innovationis corporis, &c.* Nam superiori Psalmo. Tabernaculum consummatum est, ubi habitamus belli tempore, nunc autem domus dedicatur, qua in sempiternum pace permanebit -- Aug. in Psal: t. 8.

‘gust, (b) A Psalm of  
 ‘joy upon the resurrecti-  
 ‘on, and the changing of  
 ‘our bodies into an im-  
 ‘mortal state; in the  
 ‘Psalm foregoing, the  
 ‘Tabernacle is finished,

‘where we live in the time of war. Here  
 ‘the house is dedicated, which shall  
 ‘abide in everlasting peace. Thus

‘Theodore, (c) He calls

(c) Ἐγκαινισμὸς οὐκ ἀλλ’ ἐν τῇ ἀνθρωπίνῃ φύσει περὶ τὴν ἡμετέραν Χρῆστος ἐπέτελεσται, τὸν ὑπὲρ ἡμῶν καταδικάζοντα θάνατον, καὶ καταλύσας τοὺς θάνατον, καὶ τῆς ἀνθρώπου φύσεως ἡμῶν δίδωκεν τὴν ἐλπίδα. Theodor. t. 1.

P. 504.

‘(says he) the dedica-  
 ‘tion of the house, the re-  
 ‘storation of the Hu-  
 ‘mane Nature, which  
 ‘Christ perfected, when  
 ‘he dy’d for us, and

‘overcame death, and gave us the hope  
 ‘of resurrection. Thus Cyril, Nyssene,  
 Basil do also Allegorize upon the  
 words,



words ; I will not further recite their words ; for I shall crave leave ( with all submission to so great persons ) rather to embrace and pursue the literal, than the mystical and Allegorical sense.

And that leads me to speak of *house-dedication*, such as this of holy David was. The poor Heathens had some blind notions of dedication-work ; hence they had their solemn days, which they dedicated to their Gods ; their Temples, which were for their Idolatrous worship, they were dedicated : their *private houses* also passed under some kind of dedication ; but what was this to the dedication that David here makes, and to what others of the people of God make in imitation of his example : this doth not lye in some foolish Rites and Ceremonies, ( which was all the dedication of the poor Heathens, ) but 'tis an holy, solemn, religious dedication ; ( as will appear in that which follows. )

*Multa alia sacrificia, locaque sacris faciendis dedicavi. Liv. 1. ab urbe -- Vid. 34. ab urbe, c. 52. Templum pecuniâ meâ extruxi, cuius dedicationem cum firparatum, differre longius, irreligiosum est. Plin. Ep. lib. 4. & passim -- of the dedication of private Houses, see many things in Tull. Orat. pro domo suâ ( versus finem. )*



## CHAP. 2.

*Dedication Personal or Domestick :  
The former opened.*

THESE things being premised, in order to the Explication of the words, I shall now fasten upon that which I design from them, (*viz.*) a little to treat of *holy dedication*. Now this is twofold, *personal* and *domestick*; there's the dedicating of a mans *self* to God, and the dedicating of a mans *house* to God. I know other branches might be assigned, but these two will be as much as I shall be able to grasp, and therefore I name no more. And (in strictness of method) I should only speak to *domestick* or *house-dedication*; (for the words only mention that) but I shall desire the Readers pardon in the handling of *personal* and *self-dedication* also. The excellency of the subject will be some Apology for the violation of the strict rules of method. And indeed 'tis necessary

cessary that I should speak to this, (before I come to the other) 1. because self-dedication is the ground of house-dedication; I take this for an unquestionable maxime, That *he who doth not dedicate himself to God, will never dedicate his house to God*; 'tis certain the dedication of the House, must begin with the dedication of the Person. 2. Suppose a man should dedicate his House, (which yet cannot well be imagin'd) yet if he doth not dedicate *himself*, this would not profit him; (as to Gods acceptance, and his own salvation :) Let him enter upon his habitation in a religious manner, by prayer and praise, and let him set up the worship of God in his Family, and make conscience of all religious exercises; if withal he doth not devote and dedicate his Person to God, he is but a gilded hypocrite in Gods account, but *as sounding brass or a tinkling Gimbal*. So that that you may be accepted of the Lord, and that you may come up to the *τὰ ἔχοντα σωτηρίας*, *the things that have salvation*; 'tis necessary that I should urge upon you *personal* as well as *domestic*

1 Cor. 13. 1.

2 Cor. 5. 9.

Heb. 6. 9.

*messick* dedication. The Text speaks of *Dauids* dedicating his House; else where you find him dedicating his self to God. *Psal. 119. 38. Stablish thy word unto thy servant, who is devoted* (so we fill it up in our translation) *to thy fear.* (Verse 94.) *I am thine, save me. Thine,* not only as to Gods claim and special interest in him, but also as to his *own act* of dedication; he had solemnly dedicated himself to God, and so he was *his*. So (verse 25.) *I am thy servant, give me understanding that I may know thy testimonies.* 'Tis as if he had said, *Blessed God, I have given up my self to thy service; let me but know thy will and pleasure, and I will do it, for I have dedicated my self to thee.* I pass by other Scriptures that might be cited for this purpose.

I shall begin with this *personal* dedication, which is a great duty, and indeed the great duty lying upon every man. You have it not, in so many letters and syllables commanded or commended in the word; but you have the thing, or that which is equivalent, very often; *2 Chron. 29. 31. Now ye have consecrated your selves unto the*

the Lord, come near and bring sacrifices, Rom. 12. 1. I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. This, in effect, is *personal dedication*; by Bodies, the Apostle means the whole Person; ('tis a Synecdoche usuall both amongst Jews and Greeks:) as in the following Chap. (verse 1.) by *soul* he understands the *person*; so here by *bodies* he aims at the same thing.

He alludes to the legal sacrifices, which believers under the Gospel must exceed; then God took up with the bodies of Beasts that were sacrificed to him; but now he will have the Saints to offer up themselves; then a dead sacrifice was accepted, but now God stands upon living sacrifices: But (I say) this presenting of our bodies, 'tis the dedicating or consecrating of the whole self to God. (So Pareus.) The Apostle (saith he) might have said plainly, *I beseech you, that you will consecrate your selves and your life to God.* And (Musculus) the meaning of the words is this, *That we should*

*Nihil est aliud quod dicit, corpora vestra, quam vos ipsos. Muscul.*

*Poterat propriis verbis dicere Rogo ut vos vitamq; vestram Deo consecretis -- Pareus. -- Ut nos Deo totos ad ipsius voluntatem dedamus. Muscul.*

*should give up our whole selves to the will of God:* and all Expositors speak to the same purpose.

That I may bring my discourse of this *personal* dedication, into as narrow a compass as may be, I will do but two things: 1. Open the Nature of it: 2. Make some plain and practical improvement of it.

For the Nature of it: If I would give the most exact and accurate explication of it, then I should describe it, by opening,

1. The *terminus ad quem*, the person to whom this dedication is made, namely God; considered in his Nature, in the Relations wherein he stands to us, as our Creator, Redeemer, Sanctifier; as our Owner to dispose of us, our Ruler to govern us; as our chief good, in whom our true and highest felicity doth consist; as our Benefactor efficiently, and finally as our end.

2. The *matter* of it, or the thing dedicated, and that is, our selves, our persons, possessions, &c. whatever we are or have.

3. The *act* of dedication, considered,

red, 1. In its self, 2. In its properties or qualifications: In it self, as it implies, 1. Resignation to God our owner, to be disposed of by him. 2. Subjection to God our Ruler to obey him. 3. Firm adherence to God, as our chief good, to thank him, to glorifie, love and please him. In its properties; as 1. its sincerity, heartiness and unreservedness. 2. Its intenseness, resolvedness. 3. Its integrity, as to all our powers and possessions. 4. Its freeness and voluntariness.

I say, these are the several things that I should speak to, in the exact opening of *self-dedication*: but because a shorter way may be more plain and obvious to the most capacities, I shall rather chuse to open it in these six particulars. As it lies,

1. In the actual donation, and giving (or giving up) of Self to God.

2. In Self-surrender, or Self-resignation to the will of God.

3. In firmness and fixedness of Resolution for God.

4. In the setting apart of Self for God, and in separating from the course of the world, and from whatever is against God.

5. In



5. In federal stipulation, or free and deliberate entring into covenant with God.

6. In a persons addicling or devoting of himself, to the glorifying of God, as his supream and ultimate end.

All these are contained in self-dedication. Possibly some severe Methodist, will not so well be satisfied with the enumeration of these Heads: the truth is, 'tis the first thing (*viz.* the giving of Self to God, that is the *formalis ratio*, or the essential Act of *personal dedication*;) And all the other come in, but as so many *species* under this *Genus*, or as so many several Branches contained in this main Act. Yet for all this, I rather fixe upon the method propounded, because 'tis more easie and exprefs. And I desire the judicious Reader not to misunderstand me: When I instance in these six Particulars, (as making up Personal dedication,) I do not lay them down, as so many Heads really distinct, or really differing the one from the other, (if they be strictly weighed, possibly some of them may be

be a little co-incident :) Nor do I propose them, as being all of them the essential constitutive parts of this dedication (for some of them are rather Adjuncts, or Modes, or Consequents, then Essential parts :) I only make use of them, as so many explanations or illustrations of the duty in hand; and if the Heads (generally propounded) seem to be co-incident, yet in the enlargements upon them, I shall pursue different notions. I come to the particular and distinct opening of them.

1. *Self-dedication, 'tis the actual giving or donation of a mans self to God.* Then a person may be said to dedicate himself to God, when he gives himself to God; when he doth (as it were) by a deed of gift, make over himself and his All to God. Things dedicated in the time of the Law, (from whence we must borrow our light, as to the true notion of Gospel-dedication) they were given to God; there was in them an alienation of the property; the right was passed over from the Owner, and God himself was made the Proprietary: Thus 'tis here  
in

in *personal dedication*. O the poor creature, whatever his *self* is, he entirely makes it over to God. He goes to God, and says, Lord, here I tender my *self* to thee, such as it is, if thou wilt please to accept of it; Lord, I am *thine*; not my own, but *thine*; thou hast a greater right to me, than I have or can have to my *self*; and I own it, and therefore whatever I am, whatever I have, I give it all to thee; take me, and make the best of me, for I am *thine*. This is *personal dedication*. An instance of which the Apostle gives us, 2 Cor. 8. 5.

*Multo amplius, quam sperare audebamus. Erasmi. -- Illi superaverunt ejus expectationem, quia non suas tantum facultates habuerunt expositas, sed seipsos impendere parati fuerunt. Calv.*

He speaks of the *Macedonians*, and he says this of them; *This they did, not as we hoped*, (that is, they did more then what we hoped

for, \*they exceeded our hopes and expectations; wherein? ) *First they gave their own selves to the Lord, and (then) unto us by the will of God*. This is a very great expression, an high commendation; the Apostle puts a great *emphasis* upon it; they gave *themselves*, their *own selves* to the Lord; their giving of some part of  
their

their estates towards the relief of the poor Saints at *Jerusalem*, that was very well, (especially considering the *Macedonians* were low enough themselves) but this was not all, there was something higher than this, *they gave themselves to the Lord*. A mans self is a great deal more then his estate, (especially then some part of it;) this was that which was given by these believers. *Photius* (as he is cited by *Oecumenius*) observes six things, which were highly commendable in these *Macedonians*; 1. *They gave according to their power*. Nay, 2. *They went beyond their power*; (their charity was larger then their ability.) 3. *They were free to all this*: (verse 3.) for to their power, (I bear record) yea and beyond their power, they were willing of themselves. 4. They were very earnest with *Paul*, that he would receive their gift, and take upon him the fellowship of ministring to the Saints. (Verse 4.) 5. *They went beyond what was expected from them*. 6. (which (says he) was the highest of all,) *They gave themselves unto the Lord*. What could they do more, then this? There

D                      could

*Ἐξ τῶν κτηνῶν  
ἀνθρώπων ἡμετέ-  
ρων τοῖς Μακε-  
δόνις, &c.  
Oecum. in loc.*

*Τὸ μέγιστον τῶν  
τῶν.*

could not be an higher expression of their love to God, then to give them-

*Non solum res suas, sed semetipsos dederunt Domino, quasi sacrificium immaculatum. Anselm, S.c. Declarantes se totos esse Christi -- Est. Hæc est causa, cur super vires liberales fuerint Macedones, quia non sua tantum, sed semetipsos primum totos Domino consecraverunt. Jac. Capell. Adeo fuit eorum voluntas ad pietatem propensa, ut non modò bona sua liberaliter ad alendos pauperes effunderent, sed seipsos totos Deo dicarent, Justin.*

*Non bona tantum sua, sed & de numero suo polliciti sunt, se daturos, qui Corinthum inveni. Grot. So Dr. Hammond. And Calvin's words ( cited above ) may also be carried this way.*

selves to him. *Grotius* in his exposition of the words, doth much diminish and lessen this act; for he makes it to be but this; the *Macedonians* did not only give their own Alms and benevolence, but they promised to send some of their Body to the *Corinthians*, to stir them up to the same liberality. This I judge to be a very

cold and frigid interpretation, put upon this glorious carriage of these persons: O that we had many of this Temper! that the world might be full of such persons, that *did give their own selves to the Lord*. This is rather paying a debt, then giving a gift, for we all owe our selves to the Lord; and how do we gain by this giving; *He loses nothing that gives his All to God*; God will return it him with advantage. But I will not mingle the Ap-  
plicative

plicatory and the Explicatory part together.

2. *Self-dedication* consists in *self-surrender, or self-resignation to the will of God.* When I give my self to God, this speaks my due sense of his right to me, and propriety in me; when I surrender my self to his will, this speaks my due sense of his sovereignty and dominion over me. I give my self to God, to be used, imployed by him; I resign up my self to God, to be ruled, ordered, disposed by him. In giving my self to God, I eye him as my Creator, Preserver, Redeemer: In surrendring my self to his will, I eye him as my Legislator and Sovereign. The latter follows upon the former; having given up my self to God, I am now his; he may now do with me what he pleases, for *Dominium transit cum re, &c.* (as the Lawyers tell us:) and upon this, I must surrender up my self to his will. This (I say) is part of self-dedication.

Now this will of God, Divines distinguish into his Preceptive, and into his Providential will. The Preceptive will of God is that, wherein



he reveals and enjoyns our duty: The Providential will of God, is that, wherein he orders our condition. The Preceptive will refers to what God will have us to do; the Providential will refers to what God himself is pleased to do. When the Soul is brought over to this two-fold will of God, so, as to act subjection to the one, and submission to the other, this is *self-dedication*.

I. *It lies in subjection to Gods Preceptive will.* This subjection is our dedication; when we lie at Gods feet, study his will revealed in the word, and resign up our selves to it, yield obedience to his commands, do not oppose or quarrel at any thing that he enjoyns; but say, *Speak Lord, thy servant hears*; what wilt thou have us to do? What thou wilt have us to do, that we will do, what thou wilt have us not to do, that we will not do; when we once come to speak this heartily, so to speak and so to do, then we have dedicated our selves to God. *No subjection, no dedication*, the sinner hath no further dedicated himself to God, then as he lives in a blessed conformity

1 Sam. 3. 10.  
Acts 9. 6.

formity and subjection to his will, and wholly resigns up himself to it, 2 Chron. 30. 8. *Be not stiff-necked as your fathers were, but yield your selves unto the Lord*: 'Tis an allusion to Servants, when they enter into their Masters service, they yield themselves up to them, (in all lawful things) to be subject to their will and commands; and so they may be said to have dedicated themselves to them. So here, *Yield your selves unto the Lord*, Rom. 6. 16. *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, &c.* And (verse 19.) *As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.* Oh, when men are brought to this, to yield themselves to God, to be his servants, to be obedient to his will, then *self-dedication* is arrived at. The Apostle exhorting to this very thing, Rom. 12. 1. (as hath been hinted) he sets it forth, by *presenting our bodies to God*; now that (\* *magis*) is as much as to live *ad mandata ejus excipienda & obeunda.* Gagn. vid. Steph. in Verb.

\* Significat  
plusquam astare,  
præstare scilicet  
semper, &  
paratum alicui  
assistere,

*ad nutum Dei*, to be at Gods beck and call, readily to be ordered by his will. If this word will not prove that which I aim at, that which follows will; having spoke of *personal dedication*, (*verse 1.*) he presently subjoyns, (*verse 2.*) *Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.* Then we have dedicated our selves to God, when we do not symbolize, agree with the carnal world, but (upon transformation and renovation going before) we do observe, approve of, and obey the good will of God; when we say to God, as the Son to his Father; *Tibi Pater me dedo, quidvis oneris impone, impera.* (*Terent.*) *I give my self to thee; lay on what thou pleasest, I will bear it, enjoyn what thou wilt, I will do it.* Till a man be brought out of the Natural state, he can never come to this; for, *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be, Rom. 8. 7.* Till there be conversion, there cannot be subjection to Gods will; and till there

there be this subjection, there is no *self-dedication*. Unless the heart be framed to this, 'tis a certain evidence of Non-dedication. You know the will of God, you read it, you hear it, 'tis urg'd upon you from time to time, but yet you will not be obedient to it, surely *self* is not yet devoted to God.

2. *It lies in submission to Gods providential will.* This submission, points, either to what is past or present, or to what is future and to come. Our submission as to what is past or present, consists in the exercise of Patience, under all the Lords dispensations: Our submission as to what is to come, consists in our quiet, sedate, composed referring our selves to Gods wise dispose; as believing, that he knows what is best, and will do nothing, but what shall be for the best. These two are distinct, and I shall speak to them as so, when I come to the use; here I will only touch upon submission to the Providential will of God in general. A Christians self-dedication lies very much in this; when I dedicate my self to God, I do either implicitly or expressly say this, *Lord, here I am,*

See the *Whole Duty of Man.*  
Part. 2. p 31.  
&c.

I throw my self down before thee, I resign up my self to thee, do with me what seems good unto thee; not my will, but thy will be done. Let my work be what it will, I'll submit: Let my rank and station be what it will, I'll submit. Let my condition be what it will, I'll submit; Be it health or sickness, fulness or want, relations or no relations, mercy or affliction, this or that, I'll submit; I say, this we do in effect speak, whenever we enter upon this dedication; and without this, either we are not true in our dedication, or not true to our dedication. O the blessed examples that we have in the word, of the excellent carriage of dedicated persons, in this particular; (if the Lord would help us, who profess the same dedication, to practise the same submission,) what a dreadful message was sent to good old Eli? but (saith he) It is the Lord, let him do what seemeth him good. What grievous trials did holy \* Job

1 Sam 3.18.

\* Quanta adversus eum jacula missa?

Quanta admota tormenta?

Iactura rei familiaris

infigitur, numerosa sobolis orbitas irrogatur, &c. Nec Dominus repente nec Pater est. Accedit vulnorum vastitas, &c. Nec tamen Job gravibus & densis consilationibus frangitur, quod minus inter illas angustias, & pressuras suas Dei benedictio vixtrice patientiam pradicetur. Cypr de Bono Patient. -- Nihil in domo remanserat, &c. Certè pauper est, certè nihil habet; si nihil remansit, de quo thesauro ista gemma laudis Dei proferuntur. O virum patrem & integram! O fœdum & pulchrum, &c. Aug. Serm. 105. de Temp.

under-

undergo? but how submissively, nay, how thankfully did he carry it. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* *David* had his smarting afflictions too; but (saith he) *I was dumb, and opened not my mouth, because thou Lord didst it.* When he fled from *Abalom*, he was in great straits; but, though his son rebels against him, he quietly refers himself to God. *And the King said unto Zadok, carry back the Ark of God into the City; if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation; but if he thus say, I have no delight in thee, (a sad word for God to speak; if he speaks this word, will not David fret and murmur? O no,) Behold here am I, let him do to me as seemeth good unto him.* 'Twas a dismal message, that the *Prophet* brought to *Hezekiah*; but he receives it with much calmness; *Good is the word of the Lord, which thou hast spoken.* The highest of all was our precious *Lord and Saviour*; 'twas a bitter Cup indeed, that he was to drink of; and he prayed earnestly to be freed from it,

Job 1. 21. 7

Psal. 39 9.

2 Sam. 15 25, 26.

Isa 39 ult.



Matth. 26. 39. it, *Father if it be possible, &c.* yet he submits his will to his Fathers will; *Nevertheless not my will, but thy will be done.* Here are excellent copies, God enables us to write after them. To close up this Head; *subjection to Gods preceptive will, submission to his providential will,* are great ingredients into *self-dedication.* Do you say to God, with respect to his *preceptive* will, what once the *rulers of Jezreel*, and the *Elders* said to *Jehu*? *We are thy servants, and will do all that thou shalt bid us.* And do you also say to God, with respect to his *providential* will, what once *Hezekiah* said to the King of *Assyria*? *What thou puttest upon me I will bear:* If this be the frame of your souls, then surely you are sincere in your *self-dedication*; and know what it is to be a people dedicated to God, and are not now to enter upon this great work.

2 Kings 10. 5.

2 Kings 18. 14.

3. *Self-dedication*, is the *firmness and fixedness of resolution for God and his ways.* This act of the will is essentially requisite to it; the *dedication* is false, when the *resolution* is not *firm*; when the soul is once come to this, to  
 be

be fixed, resolved for God, and holiness, against sin, the world, the flesh, and all opposers, there is the truth of dedication. That subjection, (which I spoke to under the former Head) is indeed the act of the will, and that is very good; but that is not enough, there must be resolution also; here the will is peremptory, here it acts with the greatest intenseness and vehemence; and this is brought about by the understanding, this is the leading faculty; it lays before the will such and such dictates, then the will resolves; O says the understanding, God is good; then says the will, I'll love him, cleave to him, pursue after him, never forsake him: The ways of God are good; then says the will, I'll walk in them, and I will not depart from them; sin is evil, then says the will, I'll shun it, I'll have nothing to do with it; (and so in other things:) the intellective faculty presents its dictates, then the will frames its practical and peremptory decrees: Now I say, this is our dedication to God, when the will thus resolves for God; when we are set for God, and duty never

Psal. 57. 7.

1 Cor. 13. 58.

Ruth. 1. 14,  
16, 17.

Dan. 1. 8.

Psal. 117. 3.  
Psal. 119. 8,  
106.

ver to be altered; our hearts are *fixed*, (as *David* said his was,) let Satan and the world do what they can, to take us off from an holy God and an holy course, yet they shall not do it; O happy souls, with whom 'tis thus! *Self-dedication* makes a person unmovable; he is not to be altered, his purpose and resolution is so high. *Ruth* would not leave her mother *Naomi*, whatever came on't; *Orpah* was soon taken off, she kisses her mother, and parts from her, but *Ruth* clave to her; O says she, *Intreat me not to leave thee, whither thou goest I will go, where thou lodgest I will lodge, where thou diest I will die, &c.* All the Kings dainties were nothing to *Daniel*; He had purposed in his heart, that he would not defile himself with the portion of the Kings meat, &c. Thus 'tis with a man, as to God and Christ and godliness, when he hath sincerely dedicated himself to God. *Self-dedication* is always attended with *firmness of resolution*; nay indeed the very essence of it lies in this. *I am purposed that my mouth shall not transgress. I will keep thy statutes, I have sworn, and I will perform it,*

*it, that I will keep thy righteous judgments.* Moses had dedicated himself Hebr. 11. 24, to Christ, and therefore he was 26. resolved for Christ; He refused to be called the son of Pharaohs daughter, esteeming the reproach of Christ greater riches, than the treasures in Egypt. *All this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy Covenant.* Here was resolution; and where that is not, in opposition both to suspensiveness within, and to Apostacy without, there is no self-dedication. Here dedicating work begins, and it holds on with this to the end. Oh, this is the language of such as are upright in it; when we first owned God, and closed with him, we weighed and considered what we did, we traversed things to and fro, after mature and serious deliberation, and casting up all accounts, we gave our selves to God, and chose to walk in his ways; and we see nothing of weight to make us alter our choice; no, we are confirmed in it more and more, and like it better every day then other; we have chosen the way of truth, and we will Psal. 119. 30, stick to it; let us be hated, 31. derided,

ded, reproached; persecuted, all this shall not make us change our course, or alter our choice; here, here is that precious, excellent, self-dedication which I am speaking of. *O that it was as easie to live it, and act it, as it is to describe it, and to talk or write of it.*

4. *Self-dedication* lies, in a mans setting of himself apart for God, and separating from the course of the world. The Nature of *dedication* (or *consecration*) consisted in the *separation* or *setting apart* of persons, places, things, from common ends and uses, for holy ends and uses: (This I spoke something to, when I was upon the opening of the words.) The Priests under the Law, they were separated from other men, and from common employments, and devoted to the worship of God. And the *Levites* also, they were thus set apart, *Numb. 16. 9. Numb. 8. 11. And Aaron shall offer the Levites before the Lord.* (So we read it, but in the *Hebrew* 'tis *wave* or *separate*: and therefore the *LXX.* render the word by *ἀφομεν* 'Ααρὼν) in allusion to this, and also to the  
*Theruma*

*Theruma* or *heave-offering* in the time of the Law, (which the Greeks set forth by ἀρρετιμῶν,) the *Apostles* and *Gospel-Ministers* are said to be *separated*; and the same word is used with respect to them; *Acts* 13. 2. *Separate me Barnabas and Saul, for the work whereunto I have called them.* 'Tis (ἀρρετιμαί.) And *Paul* speaking of himself, says, he was (ἀρρετιμῶν εἰς εὐαγγέλιον, &c.) *separated unto the Gospel of God*, *Rom.* 1. 1. I might (to the same effect) insist upon *holy time*, *holy places*, and *holy things*; the holiness of all which did lie in their *separation*; in opposition to which, that is said to be *common* or *unholy*, which was not *separated* from *common* uses; κοινῶν, *Heb.* 10. 29. is translated [ *unholy* ] ( but I will not stay upon this. ) Now to my present purpose; *self-dedication* is, when a person carries it as one, who is *separated* or *set apart* for God; or as one, who in his life and conversation, sets himself apart for holy ends and purposes. This *setting apart*, is either Gods Act or our Act; as 'tis Gods Act, you find it in *Psalms* 4. 4. *Know that the Lord hath set apart him that*



*that is godly for himself.* The words primarily refer to the person of *David*, whom God had *designed* to, and *set apart* for the *Kingdom*: but secondarily they are applicable to all the people of God: the Saints are a people whom God hath *separated*, *called out* of the world, *set apart* for himself, *Is. 43. 21.* *This people have I formed for my self, they shall shew forth my praise.* Thus the people of *Israel*, (upon Gods special favours indulged to them) they are said to be *separated* by God, to be a *special, peculiar* people to him; as you may see, *1 Kings 8. 53. Deut. 7. 6. Deut. 14. 2. Deut. 26. 18. Levit. 20. 24, 26.* As it is our *Act*, (or that which is done by our selves,) so this *setting apart* or *separating* includes many things; 'tis our *impropriating* our selves to the service of God; 'tis the *taking off* our *affections* from earthly things, and *setting* them upon God; 'tis our *abandoning* of sin and lust; and many such things might be instanced in, and enlarg'd upon: But I will pitch upon *one* thing only, and that is our *separating* from the *common course* of the world. *Self-dedication*

cation consists, in our *non-communion*, or *non-participation* with sinners, in their wicked and unholy practices; in our *coming out from amongst them*, <sup>2 Cor. 6. 17.</sup> and *being separate*; in our *having no fellowship with them*, in the *unfruitful* <sup>Eph. 5. 11.</sup> *works of darkness*; in the difference and singularity of our conversations; in our carrying of it in the world, as a *peculiar people to God, zealous of good* <sup>Tit. 2. 14.</sup> *works*. When we do this, (through the grace of God enabling of us, and working in us,) this is to *separate* our selves, and to set our selves *apart* for God, and so to be *dedicated* to him. He that lives a common life, and doth as others do, and prostitutes himself to the common lusts of men, he is yet a *stranger to self-dedication*: If you have indeed come up to *this*, you will say, O I'm a person *dedicated* to the Lord, I must *be* and *live* as one that is *separated*; I must not walk as others do, nor live as others do; I must not live a carnal common life, I must differ from the men of the world; let them be *vain*, I must not be *so*; let them profane Sabbaths, omit duties, gratifie the flesh, I must not do *so*;

I must be a man by my self, and bring forth distinguishing fruit, to the praise of God; for I have *dedicated* my self to God, and set my self *apart*, I must be a quite other person than what others are: this is the *fourth* thing.

5. *This self-dedication* lies, in *federal stipulation, or entering into Covenant with God*. I will here reassume that Scripture, which I touch'd upon, under a former Head. 2 Chron. 30. 8. *Yield your selves unto the Lord*. This *yielding* to God is variously opened;

(a) *Manus dare apud Latinos significat se victum fateri, vel se dedere. Lavat. vid. Deod. in loc.*

some make it to be *submission*; (a) As if the meaning of *Hezekiah* in this advice was this; you see you are not able to stand it out against God, you are no match for God, he's too strong for you; and therefore yield, submit, throw down your weapons, *beg mercy*, as *Garisons* do, when there is too great a strength assaulting of them, they *yield* and make no longer resistance. Some make it to be *active obedience*, (b) *subjection* to the will of

(b) *Obtemperare Jehovæ invitanti per nos. Varabl. Subjicite vos Jehovæ, præstantes obedi-*

*entiam, quam subjectionem testari solent subditi erga regem præbitine manus, in principio gubernationis. Piscar. 1 Chron. 29. 24.* And all the Princes and the mighty men, and all the sons likewise of King David, submitted ( in the *Hebr.* gave the hand ) unto *Solomon* the King.

God.

God. I humbly conceive, the proper import of these words is that which I am upon; *Yield your selves unto the Lord, (i. e.) enter into covenant with him.* *Hezekiah* in the former Chapter, had been speaking of *making a covenant with the Lord God of Israel, that his fierce wrath might be turned away:* Now he presses this upon the people, and exhorts them to *yield to God, to bind themselves in covenant to him.*

'Tis in the *Original,*

(c) *Give the hand to the Lord:* this giving of the hand, was a gesture or rite anciently used, in the making of and entering into covenants.

'Tis said of *Zedekiah*, in reference to that covenant which he had made with the King of *Egypt*, (the violation of which God took so

hainously; *Shall he prosper? Shall he escape that doth such things? Or shall he break the Covenant and be delivered?)* I say, at the making of this covenant, he is said, *to give the hand;*

E 2

(c) חנו יד ליהוה Which the LXX. render *δοῦναι δεξάν* *τῷ θεῷ* Had they rendered it, *δεξιάν* it had been much better translated. The Heathens were wont to confirm their Covenants by the giving of the hand. So *Josephus* tells us of the *Parthians*. *Anriq. Jud.* l. 18 c. 12. And so *Diodorus* of the *Persians*. *Diodor. Sic.* l. 16.

*Cur dextra jungere dextram  
Non datur? Virgil. Jura, fides  
ubi nunc, commissæque dextera  
dextra. Ovid.*

(when

(when lo, he had given his hand,) Ezek. 17. 18. In Ezra's time, when the Jews entred into Covenant, that they would put away their strange wives, they gave their hands, Ezra 10. 19. And the Israelites, in their great straits, they are said to give the hand to the Egyptians, (i.e.) to make a Covenant with them: Lam. 5. 6. To this purpose, is that of the Wise man, in his dissuading from the bonds of suretiships; Be not thou one of them that strike hands. And to this, I conceive the words I am upon, do mainly refer; Give the hand to the Lord; oh enter into covenant with God, strike up a solemn federal compact with him; this is the way to turn away his wrath from you. This is that, which is done by every one, who doth in a right manner dedicate himself to God, he gives the hand to God; he subscribes with his hand to the Lord, (as 'tis expressed,) Isa. 44. 5. He joyns himself to the Lord, (as 'tis Zach. 2. 11.) he engages his heart to approach unto God, (as 'tis Jer. 30. 21.) and this is his dedication. He that enters into the bond of the covenant, binds himself to

Supplices  
facti sumus ei,  
vel fœdera  
sancivimus.  
Lavat.

Prov. 22. 26.

Ezek. 20. 37.

bc

be the Lords, makes over himself to God, to be ruled by him, and improved for him; he is the man, who comes up to that blessed act, which I am describing. Divines that treat of the Heavenly calling, distinguish, of *vocatio ad munus*, and *vocatio ad fœdus*; so here, in *dedication* I may distinguish; there is *dedicatio respectu muneris*, dedication in respect of office, (thus the Priests in the time of the Law, and Ministers now under the Gospel, may be said to be dedicated to God:) And there is *dedicatio respectu fœderis*, in respect of the covenant, that is, when the soul doth indent, stipulate with God, and solemnly engage to him, to make good every duty that it stands obliged unto; this is a great part of our *personal dedication*, (or at leastwise the mode or manner of this dedication,) and the more explicit and express this stipulation is, the higher and fuller is the *dedication*. But as to the *explicitness* of it, I shall speak more of that, when I come to the Use.

6. In the last place; *Self-dedication*, is a persons addicting and devoting



*himself to the glory of God, as his supreme and ultimate end.* So that in his place and sphere, to his utmost he doth mind, and endeavour to promote it in the world: This *glory* of God, is very dear to himself: there's nothing God so much stands upon as his *glory*; and take a man that is hearty in his dedication, the *glory* of God is very dear to him also; his heart is set for the advancement of it, (according to his ability,) he devotes himself to Gods honour and glory. Which he may be said to do in these three respects.

I. *He will do nothing* (so far as humane frailty, and the imperfection of the present state will admit,) *that may strike at Gods glory, or which hath not a direct tendency to it:* (understand me aright, I speak of weighty and momentous acts:) Sin is that cursed thing, which strikes at Gods *glory*: and therein lies the evil and magnignty of it: it reflects dishonour upon God, in the holiness of his nature, in the purity of his law, in the righteousness of his government; and in what not? Therefore the self-dedicating Christian, he will not sin, (willingly and

and out of choice. ) He *shuns, resists, dreads, hates sin*, as 'tis an offence to God, and as it casts dishonour upon God. O when temptation comes, he thrusts it off with defiance; *How shall I do this and sin against God?* And Gen 39.9.

so reflect dishonour upon him; I can suffer for God, (for by that he hath glory from me, and that's but my suffering,) but I must not *sin* against God, for by that he is *disparaged*, and by it his glory *suffers*. And then (I say) he will do nothing, but *what hath a direct tendency to Gods glory*. There's nothing done in the world, but God hath glory by it; even *sin* it self, God Prov.16.4.

so disposes it, and over-rules it, that it shall be subservient and contribute to his honour: Even by *Pharaohs obstinacy* God was *glorified*. The cru- Exod:9.16.

*cifixion* of our Lord, (the greatest sin that ever was committed) God advanced his glory by it: let the ingredients be what they will, yet the *wise* \* *Potentius & melius esse judicavit, etiam de malis benefacere, quam mala esse non finire. August. de Civit. Dei, l.22.c.2.* God knows how to make an extract out of all of them, of *glory* to himself, and of *good* to his people: And surely,

\* he would never suffer sin to be in the world, if he did not know how to

make it pay a tribute to his *glory*. But there are things, which directly tend to this; they are not only disposed and over-ruled to the furtherance of it, but they have a *direct natural tendency* thereunto; such are *holiness*, *Matth. 5. 16.* *Fruitfulness*, *Joh. 15. 8.* *Philip. 1. 11.* *Thankfulness*, *Psal. 50. ult.* (with many others, that might be mentioned.) These now are the things, which are in the godly mans eye; he that hath *dedicated* himself to God, he's for that, and only for that, which hath a *streight and direct tendency* to this *glory*.

2. *He makes God and his glory, the great end of life*; this is that which he aims at, and propounds to himself in living, that God may be glorified; he says, *Scopus vite Christus*, (which was the *Motto* of the Emperor *Jovian*;) *Christ is the scope, the end of my life*. Where the *dedication* is hearty, the end is *high*; grace raises and heightens a mans end; the *natural* man, what poor *low ends* doth he act by; he centers in *self*, and goes no higher than *self*. And no wonder, that his ends are *low*, when his *principles*

*principles are low; the end always answers to the principle; water will not ascend higher, then the spring from which it flows: Mens ends will not rise higher than their principles; they that act only from self, will act only for self. Natural men therefore go no higher than this; but Saints, dedicated persons, they have higher principles, and they have higher ends; in their course of life, they aim at nothing below God and his glory, as their supream and ultimate end: For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords. The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. Paul,*

*was for the magnifying of Christ, whether it was by life or death. And he exhorts the Hebrews, to follow the faith of their rulers, considering the end of their conversation; what was that?*

He

Rom. 14 7 8.  
 Christo, qui nos  
 suos fecit, &  
 vitam & vite  
 omnia, & ip-  
 sam mortem  
 consecrare de-  
 bemus, & pa-  
 rati sumus.  
 Grot. in loc.  
 2 Cor. 5. 14,  
 15.

Philip. 1. 20.

Heb. 13. 7, 8.

He tells you, *Jesus Christ, the same yesterday, and to day and for ever.* Instead of a *Full-point*, make but a *Comma* or *Colon*, at those words, (*Considering the end of their conversation,*) and the sense will run very smoothly to my purpose, (though may be in this exposition I am alone.)

3. As in his general course, so in particular actions, *he intends and aims at the glory of God*; be they *natural, civil, or religious*, whether he *eats, or drinks, or trades, or prays, or hears*, he doth all to the glory of God, (as the *Apostle* directs, 1 Cor. 10. 31.) This is the *white* which he *aims at*; every arrow is levelled at this mark; this is the *Card* by which he *sails*, the *Compass* by which he *steers* his course, and the *Port* or *Haven* towards which he *makes*. Thus he stands devoted to the glory of God, and herein lies his *dedication*.

And thus I have in these *six particulars* opened the Nature of *Personal* or *Self-dedication*; and I will add no more upon this *Head*, (I mean the *Explication*,) because I shall go over these things again more fully in the *Application*.

CHAP.

## CHAP. 3.

*Personal Dedication Applied.**The rarity of it lamented.**Enquiries about it, as to our selves.*

HAVING shown you, *what it is*, it remains, that now I should make some *Application* of it.

And 1. Let me *lament* and bewail *Use 1.*  
the *rarity* of this *self-dedication*. O  
that my heart might dissolve into  
tears, that my bowels might yearn,  
that *rivers of waters might run down my* Psal. 119. 136.  
*eyes*, because of *this*: O that every se-  
rious Christian would be much affect-  
ed and inwardly afflicted, upon *this*  
*consideration*, that there are but few,  
*very few*, who do sincerely, heartily, en-  
tirely dedicate themselves, and their *All*  
*to God*. O that I could feel my self  
in an holy agony of spirit, now I am  
writing, and whenever I think of this  
*heart-cutting, heart-piercing truth*.  
Sometimes, as I walk in the Streets,  
where I see so many faces, meet so  
many



many persons running up and down about their secular affairs, have in my eye such shoals and multitudes of men and women; sometimes, when I go into the *Assemblies*, where God is worshipped, and there see the places *throng'd* with great numbers of people, attending upon holy ordinances, I cannot but sadly consider and cry out, *O how few of all these, have in good earnest dedicated themselves to the Lord!* O that there should be so many *Creatures*, and so few *New-creatures*. O that so many should be so busied about the world, who yet live in a total neglect of God; O that so many, should seem *externally* to own religion, who yet make no conscience of *self-dedication*: (which is the very *soul* and *spirit* of religion :) Surely this is a lamentation, and shall be for a lamentation.

Ezek. 19. 14.

Blessed be God, (through the efficacious operations of his grace,) there are some in the world, who do give up themselves to him; who *act* and *live self-dedication*, in all the parts and branches of it; let the world be what it will, God will have a *people* in it, and Christ shall have a *seed* in it: and if

Isa. 53. 10.

if so, then there shall be always some *self-devoting* souls to God. I do not question, but even now, in this City, in this Nation, there are many thousands, who have *solemnly* dedicated themselves: they are the Lords, and they will be so; and 'tis well for us it is so, for, *Except the Lord of Hosts had left unto us a very small remnant,* Isa. 1. 9. *we should have been as Sodom, and we should have been like unto Gomorrah.*

There is a *cluster that hath new wine in it,* Isa. 65. 8. upon which there is a  *blessing,* to secure the whole land from ruin & desolation. But these (comparatively) are but a remnant, a small remnant; but as *one cluster in the Vine;* they are a *very little flock:* 'tis but here and there, *one of a City, two of a family,* Luke 12. 32; Jer. 3. 14. a very few, who thus dedicate themselves to God: As 'tis in the City at present, here and there you have an *House* built, but the far greatest part of it, lies in *ruines* and *rubbish:* so here, here and there you may meet with a person, who hath done that, which I am speaking of, but the most lie in the *rubbish,* in the misery of the *fallen and non-dedicated state.* True indeed,

deed, if the *external form* and *profession* would serve the turn, then this *dedication* would not be so *rare*, but this will not do it. There's a great difference 'twixt the *form* and the *truth*; betwixt what *appears* and what *is*. As there is ( *μορφῆς τῆς γνώσεως* ) a *form of knowledge*, ( *Rom. 2. 20.* ) And ( *μορφῆς ἠεὶσεως* ) a *form of godliness*, ( *2 Tim. 3. 5.* ) So there is ( *μορφῆς τῆς ὑπακοῆς* ) a *form of dedication*. All profess, that in *Baptism*, they have *dedicated* themselves to God, and so they have; the *dedication* must not be denied, only it must be made good; if it be not, I make it but a *form*, and it will not *profit* me. The *first baptismal* dedication, without *subsequent*, *personal*, *actual* dedication, is not sufficient; nay, the former without the latter will rather do us hurt than good. And yet here is the *all* of *most* mens dedication. O if *personal* dedication be such a thing, as hath been opened, (and certainly it is so) then there are but few, that are acquainted with it; this makes the number of self-devoting Christians, to sink and fall like the souldiers of *Gideon*. God speaks to the

the Jews, to run to and fro through the Jer. 5. 1. streets of Jerusalem, to seek in the broad places thereof, to see, if they could find a man, that did execute judgment, and sought the truth, and he would pardon it. May not we run to and fro, to find out a man, who doth intirely give up himself to God, who lives in a blessed surrender of himself to the will of God, who is fixed and resolved for God, (and so I might go over all the other branches of self-dedication,) and scarce be able to find such an one. Every man in the world dedicates himself to something; but O 'tis the sin and folly of men, they mis-object and mis-place their dedication: 'tis self, sin, the world, that the generality dedicate themselves to; 'tis but here and there a man, who doth this, to the holy, ever living, ever blessed God. O that the practices of men did not too visibly proclaim this: O that this sad truth was not too legible in the courses and conversations of besotted sinners! Even where they have made their renunciation, even there they make their dedication: instead of renouncing the world, the flesh, the Devil,

*vil*, they *devote* themselves to these. No tears are sufficient to *bewail* this folly and wickedness, that is so manifest to every observing eye. Pray lay it to heart, and *mourn* much over it before the Lord, you that have any *sense* of Gods honour, of the *value* and *preciousness* of *immortal souls*.

Did I not fear, that this discourse would too much swell upon my Hands, as I would speak much more to further *Humiliation*, upon the account of such as are *unregenerate*; so I would also speak something to further *humiliation*, in the *Saints* themselves, upon their *own* account. I hope many such may happen to *read*, what here in the sincerity of my heart, I offer to their serious consideration: thus then very briefly: You have *dedicated* your selves to God; but was there not a *time*, when you *were just as others are*? when you *did just as others do*? when you *walked according to the course of this world*? when you lay in the *common state*, and lived the *common life*? was there not a *time*, when you *your selves also, were foolish, disobedient, deceived, serving divers lusts and pleasures*?

E. h 2 2.

Tit. 3 3.

*pleasures*? Did you not spend many years, under the power of the *natural* Rom. 8. 7. *enmity to God*? Was it not long before you would be perswaded to *yield* up your selves to him? Did you not long withstand Gods *claim* and *title*? Was not God fain to put forth his Eph. 1. 19. Almighty power, to conquer the renitency and reluctancy of corruption? If God had left you *to your selves*, had ye *to this very day*, given up your selves to him? Did you not side with Satan and Sin and the world for many years against God? And now you have dedicated your selves to the Lord, (being *over-powered* by the *holy violence* of his grace,) is your dedication so *full*, so *entire*, so *ingenious*, so *Evangelical*, so *fixed*, as it should be? Have you been true to it, and walked answerably to it? Ask your selves these questions, and deal in secret with your own souls, and I assure you, you will find matter of deep *humiliation*, even as to your selves, as well as to others, who yet stand it out against God, and have

F done

*Ne arbitreris istam asperam, molestamque violentiam, dulcis est, suavis est, ipsa suavitas te trahit.*  
Aug. iacobus a deo, cum servatorem iacobus. Chrysost. Non cogit nolentem sed volentem trahit. Aug.



done nothing in *personal dedication*.

Use 2.

Gal. 6. 4.

Secondly, Are there so few, who have dedicated themselves to God? Then it concerns every one to enquire, whether *he* be in the number of these *few*; whether he be *one* of the *Herd*, or one of the *little flock*; whether he hath pass'd under this *Holy Dedication*, or not. O call your selves *ad scrutinium*, enter upon the most solemn and serious enquiry about this; let there be *self-examination* about *self-dedication*; let every man prove his own work, (and so too, his own dedication,) then shall he have rejoycing in himself alone, and not in another: This is a question worthy of the most serious thoughts of men professing the Gospel, *Have I dedicated my self to God?* Have I in good earnest dedicated my self to God? Am I not mistaken in this, upon which all Religion here, & salvation hereafter doth depend? I am a Christian no farther, than as this is done by me; and therefore is it in reality done by me? I beseech you, look your faces a little in the glass of the word,

word, and suffer *conscience* to bring in its *verdict*, and judge accordingly.

Methinks it might be easie to convince some, (and these *some* are too *many*, the Lord knows,) that they have *not dedicated* themselves to God: As to them, 'tis not a doubtful case, there's scarce any ground of examination, for 'tis as clear as the light of the Sun at mid-day, that they are altogether strangers to this Act: I speak to you, who *give up* your selves to the *fancies, humors, opinions, examples, lusts* of men; who care not how you *displease* God, if you may but *please* man; who can dispense with the commands of God, if you may but gratifie the *lusts* of men; nay, who can add *sin* to *sin*, if you see it doth but please man; (this was *Herods* case, *Acts* 12. 3.) Have you *dedicated your selves to God*? To you, that are *temporizers*; who are what the times are, when they are good, you are good, when they are bad, you are bad; you that calculate your Religion by the *times* wherein you live, and set your *Watch*, not by the *Sun*, (the divine and infallible rule of the word,)

*Polypus mutat  
colorem ad si-  
militudinem  
loci. Plin. Hist.  
Nat. l. 9. c. 29.*

but by the *fashions* of the Age, upon which you are cast; you that have a *fides Ephemeris*, (as *Tertullian* calls it) a Religion for *every day*, which you can put on and off, as you do your clothes; you that are meer *Polypusses* in the things of God, to receive the colour and tincture of what is next, let it be what it will; you that are of a *Samaritane* spirit, to be *Jews*, and ally'd to them, when they flourish, and enemies to them when they are low; you that are like to those, of whom our *Histories* report; they were *Protestants* in King *Edwards* days, *Papists* in Queen *Maries* days, and *Protestants* again in Queen *Elizabeths* days; you that can sail and turn with every wind, meer *Weather-cocks* in Religion, surviving *Ecebolii*; Have you dedicated your selves to God? To you, who are all for self, for self ease, self love, self pleasing, self interest, self advancement; you that terminate all in self, and make that your centre; you that instead of making self the matter of your dedication, make it the term and object of your dedication; instead of the dedicating of it to God, you dedicate

dedicate all to it; *Have you dedicated your selves to God? To you, that readily prostitute your selves to a course of sin, to all vicious and unholy practices; you that sell your selves to wickedness; that give your selves over unto lasciviousness, to work all uncleanness with greediness; you that do in effect say to sin, we are thine; you that are drunkards, swearers, cursers, Adulterers, Sabbath-profaners, &c. Have you dedicated your selves to God? To you, who are immers'd in the world; you that steep your selves in pleasures and sensual delights; who mind nothing but eating, drinking, gaming, &c. and with-hold not your heart from any joy, (let it be what it will :) you that mind earthly things, that let the fervor of your spirits, the torrent of your desires, the strength of your endeavours run out after riches, profits, honors, preferments, worldly accommodations; you that instead of forsaking the world for God, can forsake God for the world, (as Demas did;) you that place your happiness in these sublunary things; *Have you dedicated your selves to God? To you, who give**

1 King. 21. 20.

Eph. 4. 19.

Eccles. 2. 10.

Phil. 3. 19.

2 Tim. 4. 10.

up your selves to Satan; may be you are not by the Church given up to Satan, ( which is usually interpreted of *excommunication*, ) 1 Cor. 5. 5. 1 Tim. 1. ult. But, which is much worse, ( as the disease is worse than the remedy, ) you give up your selves to him; you readily obey this *Prince of the power of the air, that ruleth in the children of disobedience*; you are *taken captive by him at his will*; he bids you go and you go, come and you come, no sooner doth he *tempt*, but you *fall* in with the *temptation*, all the day long you are doing his work, and promoting his interest in the world; *Have you dedicated your selves to God? To you, who go to the Church on the Lords day, and attend upon the worship of God on the Lords day; and all the week after neglect God, scarce a word of God, ( unless it be in taking his name in vain, ) scarce a secret prayer, scarce the reading of one Chapter in the Bible, all the week after; Have you dedicated your selves to God? Away; away, for shame do not pretend to this high and holy Dedication; your case is so evident, that you*  
 scarce

Ephes. 2. 2.

2 Tim. 2. 26.

Non est vera  
 Religio, quæ  
 cum Templo  
 relinquitur.  
 Laſtant.

scarce are within the *verge* or compass of *self-examination*; 'tis notorious, you have *not dedicated* your selves; pray never pretend to it.

But there are *others*, who are spun of a *finer thread*, who bid fairer for *Heaven*; they are free from those works of the *flesh*, which are (*manifest*) Gal. 5. 19. manifest, and which proclaim to all the world *Non-dedication*; they make a fair *profession*, are *unblamable* in their conversation, make *Conscience* of performing *holy duties*; and many good things are done by them; surely *these* have *dedicated* themselves to God: O that it was so indeed! O that all, who carry it *fairly* in the fight of *men*, were *sincere* in their *self-dedication* to God! But are there not *thousands*, that come up to this, and are *professors*, and live under *Church-privileges*, and are well *thought of* by the people of God; and yet for all this, their *dedication* is not *heartly* and *thorough*, and upon this *defect*, they shall miscarry to all *eternity*. How should this *awaken* all *plausible, out-side-Christians*, with the utmost *diligence*, to *search*, how things stand betwixt God and *them*, as to this matter.



As to *evidences*, (for the help of such as shall desire to fall upon *examination*, ) I shall not need to *expatiate* upon that *Argument*; having shown what *self-dedication* is, by that every man may know, whether he be come up to it, yea or no. Read over the *particulars*, in which it lies, and as you go along, make such *reflexions* as these are. O my soul tell me, have I *given my self to God*? Have I ever by a *deed of gift*, *signed and sealed*, made over my self to God? Have I given him my *heart*? my *love, joy, delight, desires*, ah, and my *life* too? Is my *will melted into his will*? Is there an *obediential, submissive* frame of spirit in me? Am I upon *serious deliberation*, come to an *issue*, to *resolve for God*? Is my *resolution*, like the *Laws of the Medes and Persians*, never to be *altered*? Do I carry it as a person, who is *impropriated, set apart for God* and his *service*? Have I *entred into covenant with God*, and bound my self to the performance of all the *conditions* thereof? Is the *glory of God* dear to me? Is this the *great end of my life*, that the *great God* may be *honoured* by such

such a *worm* as I am? O my soul, farther I ask thee; do I value God *more* than *all*, and set an *higher* rate upon him, than upon *all* the *world* besides? Is his *favour* more to me, than *life*, do I *dread* his *anger* more than *death*? Is this my *greatest ambition*, to live in the *fruition* of God, and in *constant communion* with him? And for *other* things, can I be content to *have* them or to *want* them, as God shall see *best*? Do I fear every *sin*, be it never so *little*? Do I *baulk* no *duty*, be it never so *hard*? Do I *shun* no *cross*, be it never so *heavy*? (when God *calls* me to it :) Is it the *will* of God, that hath the *regency* and *superiority* in me? Will I suffer nothing to stand in *competition* with my *Lord* and *Master*? Have I got *victory* over all my *spiritual enemies*? Is *sin* *mortified*, *self* *dethroned*, the *world* laid low in my heart? Can I *be*, *do*, *suffer* any thing for God and my dear *Redeemer*? Do I like *salvation* in Gods *way*, and upon his *terms*? Do I *cleave* to God with full *purpose* of heart? Do I love whatever I see of God, and *all* that belong to God? Have I been *savingly* *convinced* of the  
*excellency*

*excellency of God and of his ways? Have I made over my self to him personally considered, to the Father, to be commanded, governed by him; to the Son to be redeemed, justified, saved by him, (in the way of faith and obedience :) to the Holy Ghost, to be renewed, sanctified, guided, led, acted by him? I say, thus deal with your souls upon these interrogatories, and by the answer of Conscience, you will be able to say something, as to the thing enquired after, whether you have indeed dedicated your selves to God? I beg pardon, that I pass over these things, thus briefly; and may be too, I have not spoke so distinctly to them as I should have done; as to the first, I would fain shorten this work as much as I can, and I shall have occasion more to enlarge in some other Heads: as to the second, the enquiring, serious, awakened Christian, minds matter more than Method.*

1 Pct. 3. 21.

## CHAP. 4.

*Personal Dedication pressed; first more generally, and then more particularly, in the several branches of it.*

**T**Hirdly, I come to fall upon that, <sup>Use 3.</sup> where I must make a longer stay, than I have done in what goes before: I would most earnestly (and O that I might do it effectually) *exhort, persuade, urge men, entirely, heartily, sincerely to devote and dedicate themselves to God*: this I would press upon *all*, be they high or low, rich or poor noble or ignoble, learned or unlearned, young or old; for God requires it of *all*, and none are exempted from this *self-dedication*. Shall I not prevail with *some* amongst these *many*, to come in to God, and to give up themselves to him? Shall the net be cast in the midst of so many, and shall none be caught? Is the duty (which I am to press) in it self, so reasonable,

so

so unquestionable, so attractive, and yet shall I not succeed in the pressing of it? May I gain but *one soul* to God, in the discharge of *this* duty, that *one* soul would be a *sufficient recompence* for my pains in this discourse; but surely *I shall gain more*; I would promise to my self, that *many* will be wrought upon, did I not remember, that the *old Adam was too hard for young Melancthon*. The *old Adam*, and the *old Serpent* are great opposers of *self-dedication*; Satan sets himself with *all* his might to hinder it, if he might have his *will*, not a *soul* should come up to it; he is the *God of this world*, and therefore would have all *dedications* made unto *himself*; he knows, the sinners *dedication* to God, is his *dethroning*; and therefore no wonder, he is so much against it.

Rev. 12 9.

2 Cor. 4. 4.

And besides this *opposition ab extra*, there is also abundance of *opposition, ab intra*: the *old Adam*, the corrupt nature *within*, cannot *brook* or submit to this, that a man should *resign*, *devote* himself to God: *Self-dedication* meets with *self-opposition*: Men are not willing to *alienate* their estates to others;

others; naturally they are more *averse to alienate*, and make over themselves to God; they say in their hearts to him, what *Nabal* said to *David*, *Who is David, &c. Shall I take my bread and my water, and my flesh that I have killed for my Shearers, and give it unto men, whom I know not, whence they be?* Thus depraved reason argues against God; who is the Lord? What? (saith the poor unconverted sinner) shall I take *my self, my whole self, my heart, my estate, my parts, my love, my life, and give it all to God, whom I do not know?* Or so far as I do know him, I do not like him? This is the entertainment that Gods gracious messages, for *self-resignation* and *self-dedication* do find in the world. And indeed, was it not for that *Almighty grace*, which it pleases the Lord sometimes to exert, thereby to conquer all this opposition from Satan and self, there would be no such thing as *personal dedication*; not a man would thus do. We might *Preach, Print, urge* the duty with the most rational, convincing, pressing considerations, and yet all be in vain. And there-

I Sam. 25. 10,  
II.



2 Cor. 10. 4, 5.

therefore I must lay the stress of my hopes, for success in the pursuing of this exhortation, wholly upon God, and the efficacy of his grace. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. It being so, before I speak to man, let me with all humility and holy fervor, thus speak to the divine Majesty; O blessed God, accompany, bless, make effectual that word of advice, that a poor worm is now to give; let thine own spirit, and the power of thy grace, set it home upon the Conscience; and let the stubborn, hardened sinner yield to it, and to thee by it; It is designed for thee, let it be blessed by thee: O let the day of thy \* power dawn upon men, that they may be willing to surrender up themselves to thee: Give special grace to them, that they may give whole self to thee: Work what thou requirest, and require what thou wilt: Destroy all bellish, idolatrous, cursed Dedications, to sin, the flesh, the world, and

\* Psal. 110. 3.

*and bring the soul to the Heavenly, Holy dedication of it self to thee: O so work upon the wills of them, that shall read these lines, that they may immediately, peremptorily resolve for thee: and say, others have had propriety in us, and dominion over us, but now, from this day forward, for ever, we will be the Lords.* Isa. 26.13.  
*O let not me press this upon others, and yet be a stranger to it my own self. These are some of the inward breathings of my soul, that God knows, to whom I here speak.*

*I come to the exhortation, Dedicate your selves to God. 'Tis requisite, that I should open this, and then enforce it upon you.*

*Self-dedication, is either common and outward, or special and inward. The first is done in Baptism; this is Baptismal dedication; all that are baptized, visibly profess, that they have dedicated themselves to God: I am not to press this upon you, because 'tis done already: The second, is either habitual or actual; Habitual is that which is implanted in the soul in the work of conversion, in the participation of the divine Nature, in the* 2 Pet. I. 4.  
*New*

2 Cor. 5. 17.

*New creature* ; wherever *grace* is, and as soon as ever *grace* is wrought, the man doth *habitually*, or *virtually* *dedicate* himself to God. Much of the *Nature* of *grace* lies in this ; for what is *grace*, but *personal dedication* ? *Actual*, is that which results from the *habit*, as the *branch* from the *root*, or the *stream* from the *fountain* : when that which was *latent* in the *habit*, is drawn forth into *Act*, this is *Actual self-dedication*. And this further, is either more *implicit*, or more *explicit* ; *implicit*, which lies in the more *inward* and *imminent* acts of the soul ; as a man in the *secret* acts of his *heart*, devotes himself to God ; *explicit*, when a man in a more *open* and discernible manner, doth thus do ; either by *writing*, or *word* of mouth, (or some such *open* way,) he *dedicates* himself to the Lord. Now 'tis this *Actual dedication*, that I mainly drive at ; in order to which there must be *habitual* dedication : (for we cannot suppose the *act*, without a *previous habit*, the *act* flowing from the *habit*.)

And I might too by several weighty Arguments, put you upon *Actual explicit*

*PLICIT* self-dedication; but because I would not set things too *high* at first, I shall go no *higher* than *Actual, implicit, heart-dedication*: (I call it *implicit*, only in contra-distinction to what is done by *writing* or *word* of mouth, for otherwise 'tis *explicit* too.) This necessarily must be; the *truth* of *grace* requires it: the *grown Christian* may be perswaded to the *former*, but whoever will be a *true Christian*, he must come up to the *latter*. Though there be no *formal, overt-acts*, yet in the *inward* actings of the heart, there must be this *devoting* of *self* to *God*: this therefore is the *lowest* that I can go, and so this however must be *urged* upon you.

This being *premised*, I will now fall upon the *exhortation*, which I shall speak to, first more generally; and then, in the several particulars or branches, which make up *self-dedication*.

In the *general* notion of it, I will enforce it upon you, by the ensuing *motives*, which I judge to have *much* strength in them.

I. *The truth of Christianity lies in*  
G *this*

*this Personal Dedication.* You are *Christians*, but are you *true Christians*? You have the external *Name* and *Title* and *badge*, but are you *so indeed*? *Baptism* makes you *Christians*, but 'tis *self-dedication* that makes you *true Christians*; without this, you may be accounted *Christians* by *men*, but you are no better than *Heathens*, than *Infidels*, in the account of God. This is *Christianity*, for a man to *devote* himself to God, to *love* and *serve* him, and to *live* to him, all the days of his life; here is the very *soul*, and *pith*, and *kernel*, and *spirit* of *Christianity*; this is the *summe*, *quintessence*, *marrow* of *Religion*. When I put you upon *self-dedication*, I do but put you upon being *true Christians*; *This* and *Christianity* are *Termini convertibiles*; the *true Christian* dedicates his self to God, and he that doth thus, is the *true Christian*; this is the *Characteristical* note, of one that is *truly* what he *professeth* himself to be. Doth it not concern you therefore to see that this be done? O take heed of the *name* without the *thing*: Many a man stands *much* upon his *Christianity*, he cannot bear, that  
any

any should so much as question his being a Christian: But let him be who he will, if he hath not *dedicated* himself to God, in an *holy course*, he may be a *nominal* Christian, but he is no more: and at the *great day*, it will be better for him, that he had not been *so much*, if he be *no more*. He that wears Christs *livery*, professes Christ to be his *master*, and *knows* what his *masters will* is, and yet *doth* it not, he shall be *beaten with many stripes*: *Profession* without hearty and answerable *practice* will aggravate condemnation. The *Heathens* shall *mitius ardere*, have a *cooler* fire, than such as are called Christians, and yet do not sincerely *dedicate* themselves to God. Luke 12.47.

2. Besides the obligation of your *general profession*, your *Baptism in special binds you to this self-dedication*. You own your *Baptismal covenant*, do you not? I presume you will not deny it; then I beseech you consider, what is the *purport, intent, matter, end* of this *Covenant*, is it not this? *To renounce the world, the flesh, the Devil, and all his works*, and to *dedicate* your selves



to the *service, work, will and glory* of God? Was not this the *first and principal* intent of that Covenant, namely, *self-renunciation and self-dedication*? Then if you do not *do this*, you are false to your Baptismal Covenant, and to the obligation that then you entered into. And is this a matter to be trifled with? Are the \* *vows* of God upon you, and will you not make them *good*? Is it dangerous to *enquire after the making of a vow*, what is it then to *falsifie* a vow? Will you not *perform*, what you have solemnly *engaged* your selves to? Can you *break Covenant with God and prosper*? Deceive not your selves, *God is not mocked*, he will not be *mocked*; he hath your *bonds* by him, and he will *sue* them out, in his own time: and if you perform not the conditions of them, God will have reparation some other way; and that can only be in your eternal ruin: O how many will *perish* for ever, for the *violation* of their *Baptismal obligation*! And is it not sad, that that which *puts a glory* upon us here, (upon our *non-performance* of conditions,) should *deprive* us of *glory* hereafter, and expose  
us

\* P<sup>sa</sup>. 56. 12.

Prov. 20. 25.

Ezek. 17. 15.

Gal. 6. 7.

us to the wrath of God to all eternity?

And yet *thus* it is, and *thus* too many will find it to be. Be serious I be-

seech you, in the consideration of this, and certainly it will prevail with you, to *dedicate* your selves to God.

Is it I that put you upon this duty?

Is this *something*, that is but the fancy of some precise, or over-righteous person? Is it some *new* thing, which

a *Minister* would lay upon you? Is it not that *very* thing, which you your selves have *sworn* to, in your *Baptism*?

Is not your *obligation* to it, very *ancient*, and yet in *full force* at this very day? Can any *time* wear out this ob-

ligation? Though *Baptism* doth not leave *characterem indelebilem*, yet it doth leave *obligationem indispensabi-*

*lem*; though there be no \* *indelible character* (in the *Popish sense*) yet there is an *indispensable obligation*:

And further, have you not often *owned* and *renewed* this, at the *Sacrament* of the *Lords Supper*? Nay, have you not

heightned and *superadded* a further obligation upon your selves, *to be the Lords at that ordinance*? Do you not

say in effect at every *Sacrament* you

G 3

receive?

\* Of this controverſie, vid. Chamier. t. 4. de Sacram. l. 2. c. 12. Gerhard. t. 4. de Sacram. p. 335, &c. and many others.

Matth. 14. 9.

\* Rom. 6. 6.

Psal. 119. 106:

Judg. 11. 31,  
35.

receive? Lord, I here dedicate my self to thee, I here seal to be thine, I vouch thee for my God, and I will be thy servant: And after all this, will you be false to God? I tremble at the thoughts of this *perfidiousness*. Herod would rather be guilty of murder than of perjury; for his oaths sake, John Baptists Head must go off. Many a time thou hast sworn to God, and what doth God require upon this, but the life of thy lusts, the \* destroying of the body of sin, the blood of thy bosome-corruptions; shall not this be done for thy Oaths sake? O saith David, I have sworn and I will perform it, that I will keep thy righteous judgments: Do you so speak and so do, as you love your souls. 'Twas a great trial to Jephthah, to offer up his daughter, his only child; but he had made such a vow, and he could not recede; whatsoever cometh forth of the doors of my house to meet me, &c. shall surely be the Lords, &c. Though it happened that his daughter met him, yet she must be offered up, for (says he) I have opened my mouth unto the Lord, and I cannot go back. This is your case as to your selves, and

as to your *sins*: In *Baptism*, at the *Lords Table*, you have said, that you would be the *Lords*, that you would offer up your *beloved sins*: having thus bound your selves to the Lord, you cannot go back. *Sacramental obligations* call for *self-dedication*.

3. God is such a God, as that he deserves this at your hands. Look upon him, as he is in himself; Infinite, incomprehensible, the supreme and absolute being, holy, wise, gracious, merciful, unchangeable, just, righteous, &c. Will you not dedicate your selves to such a God? What a base thing is sin, what a vain thing is the world, in comparison of this God? What a shame is it, that men should chuse rather to give up themselves to these, than to the ever blessed God! Something we must dedicate our selves to; doth any object so deserve our love, delight, service, zeal, as God doth? And then look upon him, in what he is to you; your Creator, the fountain of your beings, your preserver, your benefactor, your Lord and Sovereign, your Judge, he in whose hands your \* life, breath, and all your concerns \* Dan.5.23.

are; he that *protects* you from all dangers, *supplies* you in all wants, *supports* you under all burdens, *directs* you in all straits, *rewards* you in all services; will you not *dedicate* your selves to this God? He that alone can make you *happy* or *miserable*, he that alone can *save* or *damn*, he that alone can give you *satisfaction*, *inward peace* and *joy*; will you not be *his*? He that is your *good God*, your *friend*, that desires your well-fare, will you not *surrender* up your selves to *him*? I am not pleading with you for *dedition*, but for *dedication*; the \* *former* is proper for an *enemy*, the *latter* for a *friend*. O'tis mens *ignorance* of God, that keeps them from *dedicating* themselves to him; surely did they but *know* him, he should have their *All*.

\* *Damus amicum, dedimus Hostibus.* Stephan.

*Urbem, agrum, aras, focos, seque, uti dederent.* Plaut. in Amphitr.

Such as yielded upon the prevailing strength of their Enemy, were called, *Dedititii*. *Quum ex dedititiis Belgis complures Casarem secuti.* Cæs. Comm.

4. *Self-dedication to God, is the Creatures advancement*; it puts an honour and excellency upon a person; self is advanced and dignified, when 'tis thus *dedicated*; as there pass'd a glory upon the first fruits, by their being

ing dedicated to God. And therefore the excellency of the *Saints* is set forth by this *allusion* to the *first fruits*. Of his own will begat he us, with the word of truth, that we should be a kind of *first fruits* of his *Creatures*. Israel was holiness unto the Lord, the *first fruits* of his increase. These were redeemed from among men, being the *first fruits* unto God. I say, one thing intended in these expressions, is to hold forth the excellency of the people of God, as they are dedicated to him: Self-dedication will make you as *first fruits*, it will put a glory and excellency upon you; dedicated persons are the excellent in the earth. Take the whole crop, there was not much in it, but the *first fruits*, being set apart for God, there was an excellency in them: take mankind in the lump and mass, there is no such great worth in it, but take those few that are singled out of this mass, and set apart for God, O they are excellent persons. The pride of man puts him upon the affectation of excellency, and advancement; would you from an holy pride be ambitious of true excellency and advancement, be a people separated

Jam. i. 18.

Jer. 2. 3.

Rev. 14 4.

Psal. 16. 3.,



*ted for God, and devoted to him; no honour like to that.*

5. I will add but *one* Consideration more, 'tis this, *as grace, so glory, as Christianity here, so felicity hereafter, depend upon self-dedication.* Would you not be *saved*? Do you not desire *Heaven and blessedness*? Would you not be *happy* in the *world to come*? Surely you would; then pray, take the right way and course, in order to this; what's *that*? *Dedicate your selves to God; no dedication, no salvation; self must be dedicated, or self cannot be saved: Non-dedication must needs end in destruction.* How can he expect, that God will give himself in the *beatifick vision* to *him*, who is not willing to give his *self* to God here, in *holy dedication.* Did ever any *arrive* at the *sight* of God, who had not first *devoted themselves to holiness; without holiness no man shall see the Lord.* O what a comfortable *plea* is this for a *dying man*, for *Heaven*: *Lord I am thine save me; I have been a doer of thy will upon earth, let me now enter into thy Kingdom; I have withheld nothing from thee, do not thou now with-*

Heb. 12. 14.

Psal. 119. 94.

Matth. 7. 21.

withhold *glory* from me. Thus much Psal. 84. 11.  
I have said, to urge the *Exhortation* in  
*general*,

That I may yet further drive the  
nail to the very Head, that this *advice*  
may be yet more *piercing* and *effectual*,  
I shall go over the *particular branches*  
of *self-dedication*, and enforce each of  
them upon you, by those *considerati-*  
*ons*, which are respectively proper to  
them.

I. First therefore, *Give your selves*  
*to God*. *Self* is a gift, that is only fit  
for a God; 'tis indeed too little for  
him, but 'tis too much for any thing  
besides him; 'tis not good enough for  
God, 'tis too good for any thing else:  
O whilst others give themselves to  
*low, vain, undeserving, evil objects*,  
let us give our selves to the Lord. I  
shall desire the Reader, thoroughly to  
weigh a few motives, to induce him un-  
to this.

I. *Nothing more equitable, than that*  
*the Creature should give himself to God*.  
The *Apostle* urges this very duty by  
this; he calls it a *reasonable service*: Rom. 12. 1.  
the\* word imports giving or dedicating \* Παρεσθοναι.  
to God: see *Luke 2. 22*. Now this  
*self-*

\* Prov. 20. 27.

*self-presenting*, (or *self-giving* to God) 'tis a thing that is most *reasonable*; 'tis that which is grounded upon the highest reason: Reason it self will tell a man, he ought to give himself to God; this \* *candle of the Lord* gives a *light* clear enough, to direct a creature to this. I know depraved *reason* opposes it, but rectifi'd *reason* furthers it. Your *reason* will tell you, that you are bound to give to every one, what is his right and due; this is one of the undoubted *maximes* and *principles* of reason: In the case I am upon, *reason* lays down the *proposition*, *Scripture-revelation* sets in with it, to make the *assumption*, and then *grace* makes the *conclusion*, and so the *sylogism* is framed *betwixt* them. I must give to every one, what is his due: (there's *reason*,) my *person*, my *all* is *Gods due*; (there's partly *reason*, and partly *revelation*,) therefore I *impart* my self to God, (there's *reason*.) Let me speak a little to that *proposition*, upon which the *reasonableness* of the duty in hand is built, and that is, whatever I am or have, 'tis all *Gods due*; God hath a fuller, better right to a man, than

than he hath to *himself*; he is *Gods* more than he is or can be his *own*; in the fall of *Adam* we lost our *right* and *title* to *God*, but he did not lose his *right* and *title* to *us*; this is *eternal*, and admits of no *forfeiture*, *alienation*, *alteration*, or any such thing. If you ask whence this *results*, (*viz.* *Gods right* to *us*,) I answer,

I. *From Creation*; he made *us*, therefore he hath a *right* to *us*: As he that builds an *house*, certainly hath a *right* to it. It is he that hath made *us*, Psal. 100. 3.  
and not we our selves; we are his people, and the sheep of his pasture. When we lay in the womb of *nothing*, he gave a being to *us*; we are made up of *soul* and *body*, both are of *God*; the sheath and the blade, the jewel and the Cabinet, both (I say) are of *God*. The soul, (the nobler part) 'tis immediately created by him, he \* gives this spirit, \* Eccles. 12. 7.  
and infuses it into the body, when 'tis organiz'd and prepared for it. And upon this creation, the soul is *Gods*: All souls are mine, (so he himself tells us,) *Ezek. 18. 4.* The body, that's the workmanship of *God*; by him we are fearfully and wonderfully made; by him Psal. 139. 14,  
&c.

we

we were curiously wrought in the lower parts of the earth; in his book all our members were written, &c. (as the Psalmist sets it forth.) This being so, surely God hath an unquestionable right and title to us.

*Facit, nam servant, nec minor  
nunc sumptus Omnipotentia, quam  
in Exordio nostro. Eadem est ope-  
ra, eadem cura. Si omnipotens  
illa dextra excuteret nos in no-  
strum precipites rueremus Nihilum.*  
Nieremb. Theopolit. p. 48.

2. From the subsequent acts of Providence. 'Tis the Lord, who doth preserve us, sustain us, support us, provide for us; who doth (as it were) make

us anew every day; what is preservation, but a continued creation? God doth not only build the house at first, but he keeps it up, by a continual succession of providential mercies; and was it not for this, it would fall every moment. In him we live, and move, and have our being. How soon would the poor candle of life, be either wasted or blown out, if the \* faithful Creator did not supply it as to inward defects, and secure it as to external violence. The beam lives by that Sun, from which it comes; and the stream is maintained by that spring, from which it flows: The same dependence is there in us, upon

Acts 17. 28.

\* 1 Pet. 4. ult.

upon that God, from whom we *derive* our being. This heightens Gods title.

3. *From redemption*, in which Christ hath paid down a price, a ransom for us; we are the *Lords* by purchase, he hath bought us and paid a dear rate for us: What a man purchases, 'tis his own; from that purchase there results a propriety. In allusion to this, the Apostle tells us, we are not our own, for we are bought with a price; Know ye not, that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorifie God in you body, and in your spirit, which are Gods: (not only upon the first and original right of Creation, but also upon the superadded and accumulated right of purchase:) Here is the highest foundation of Gods claim and title to us.

Matth. 20. 28.

1 Tim. 2. 6.

1 Cor. 6. 19,  
20.

You see then by this, whence Gods title to the creature doth arise; we are his by Creation, Providence, Redemption. He having then such an *indubitable* right to us, is it not most reasonable, that we should give our selves to him?



him? When we so do, we do but *give* God that which is his *own*? Is this a *gift*? Indeed 'tis rather the paying of a *debt*, than the *giving* of a *gift*, (as I said at the first,) but the *gracious* God is pleased to *own* it so. He might make a *seizure* upon us, and *sue* out his *claim* upon his *own right*; but he would rather have us, by a *free gift* to *give* our selves to him. *His* we are by *purchase*, but he expects that we be *his* also by *donation*: *his* we are by *conquest*, but he expects we should be *his* by *consent* also; though he may challenge us as his *right*, yet the most acceptable *claim* is, when he hath us by *gift*, (as one expresses it.) 'Tis a great *condescension* in God, to take this for a *gift*: Under the *Law* God would not have that which was his due *before*, to be *given* unto him, because that was *his* already. *Only the firstlings of the beasts, which should be the Lords firstling, no man shall sanctifie it, whether it be Ox or Sheep, it is the Lords.* The reason of this is plainly set down; such things were not by *vow* to be *dedicated* to God, because he had expressly designed them for *sacrifice*, and so they

Vindic Pier.  
p. 3. p. 307.

Levit. 27. 26.

they were *his* already. O what an *act* of *grace* is this in the great God *to-wards us*; we are *his* already, and yet he owns it for a *gift*, when we *dedicate* our selves to him. I am too long upon this, pray consider *Gods* right, and and let him *have* it: Give unto *Cesar* that which is *Cesars*, and unto *God* that which is *Gods*. Matth. 22. 21. You have too long detained from him that which is his right; you do that to *God*, which the principles of common honesty would not let you do to *man*: O be convinced of your unworthy dealings with him; and now *give* your selves to him; what can be more *just, equitable, reasonable* than this?

2. The giving of self, is but a *due retribution*; and so it becomes a *duty*, not only upon *Gods* right, but also upon the *creatures* ingenuity. Grace brings an *holy ingenuity* into the heart; no man so *ingenuous* as the *gracious* man; and (methinks) every man, that professes any *hope* of interest in *God*, should be so *ingenuous*, as to *give himself* to *God*. *Par pari rependere*, to return like for like, this is *ingenuity* amongst men: O that we could per-

H swade

Gal. 2. 20.

Psal. 116. 12.

swade men to come up to *this*, in their returns to God! Self is but a fit retribution for *self*; doth God give *himself* to *us*, (as he doth to all in Covenant,) shall not we give our *selves* to *him*? Did Christ give *himself* for *us*, and shall not we give our *selves* to *him*? And who can reckon up Gods *mercies* to *us*, shall there be no *return* made for them? Who (that hath the least spark of holy *ingenuity* in him) will not be often asking that question of *David*? What shall I render to the Lord for all his *benefits* towards me? Dost thou ask this question? Then I say to thee, render *thy self* to the Lord, that's the best *retribution* that 'tis possible for a creature to make. Do not put off God, with something that is *yours*, but give him *your self*: as he doth not put off you with giving *his*, but he gives *se*, so do you *deal* with *him*. When you have *done* this, here may be some *retribution*, but here is no *proportion* or *compensation*. Alas! what is our *self* to Gods *self*? What is that which we *return*, in comparison of what we *receive*? 'Tis but a drop for an Ocean, 'tis but *finite* for *infinite*,

*infinite*, 'tis but *emptiness* for *fulness*,  
'tis but *Nothing* for *All*. Go however  
as far as you can ; when you have gone  
the farthest, you come infinitely short  
of what God *deserves*.

3. 'Tis a good evidence of the sincerity  
of love. Then we love God in sincerity, Eph. 6.24.  
when we give our *selves* to him : love  
'tis a *giving grace*, and 'tis for the gi-  
ving of *self* ; nothing below this, will  
satisfie love. The *wife* loves her *Hus-*  
*band*, and she gives her *self* to him :  
take a *friend* ( whose heart is a treasure  
of love, ) his *self*, his *all*, is made  
over to his *friend*. O where is our  
love to God ? 'Tis sad, that love be-  
twixt *creature* and *creature* should ex-  
ceed our love to God ? Do you love  
God ? Do you love him *indeed* ? Evi-  
dence the reality of your love, by gi-  
ving your *selves* to him : let not any  
fancy they love God, if this be not  
done. How doth divine *love* plead  
with the *soul*, to give all to God ! O  
it thinks nothing *enough*, nothing too  
*much* for God ; *self* being the *best*,  
saith holy love, God and Christ shall  
have it.

4. *This is the highest gratitude, the*  
H 2 *best*

Mic. 6. 7.

*best thankfulness.* The *first fruits* were dedicated to God, partly to shew Gods right to the whole crop, partly as an expression of the peoples *thankfulness* for all the rest; *self-dedication* and *self-giving* is the best expression of our *thankfulness*. Could you give *burnt-offerings*, *Calves of a year old*, *thousands of Rams*, *ten thousand rivers of Oyl*, the most costly sacrifices, *bags of gold and silver*; or could you bring the most melting acknowledgments, the highest *verbal resentments* of Gods *goodness* to you, all this would be nothing, in comparison of *dedicating* and *giving* your selves to him: then we *praise* God aright, when we *devote* our *persons*, our *lives*, our *all* to his *praise*. Do you receive so many *mercies*, and shall God have no *praise*? What's all your *praise*, if *self* be not *given* to him? Higher than this you cannot, lower than this you should not go: O the poor creature that falls down at the feet of God in the *sense* of *mercies*, and says, *Lord, thus and thus thou art pleased to do for me*; *food*, *raiment*, *peace*, *liberty*, the *Gospel*, *Christ* thou givest to me; for all this how shall

*I express and testifie my gratitude? Blessed God, I'll do it thus; here I give my self to thee: Quod unum reliquum est, dono tibi, dono meipsum. Silver and Gold I have none, I cannot build Hospitals or do any such thing; I have but little in the world, but I give thee my self, to be thine for ever; here's the right thanking of God for mercies received.*

5. *This is very pleasing and acceptable to God. Self is the sacrifice acceptable* Rom. 12. 1.  
Psal. 51. 17.

*to God; the sacrifice which God will not despise: God stands upon the giver more than upon the gift. As the King of Sodom said to Abram, Give me the persons and take the goods to thy self; so God speaks to us; do not give your gifts to me, but give me your selves.* Gen. 14. 21.

*How did the Macedonians please him, when they gave themselves to him.* 2 Corint. 8. 5.

*Luther observes of Cain, that he gave his offering to God, but he did not give his person to God: and he calls those Cainists, who offer the sacrifice but not the person; upon this God took no delight, either in him or in his offering. Abel offered both, and so he pleased God. You cannot do a thing*

*Cainista sunt offerentes non personam sed opus personae. Lutherus in Gen.*



more acceptable to God, than to give your selves to him. O (says God) here's a poor creature, that thinks not his *self* too good for me; that's his *best*, his *all*, and yet that he *gives* to me; I'll requite him, I have his *self* and he shall have *mine*: he thinks nothing *too good* for me, and I will think nothing *too good* for him. This (I say) and nothing *below* this, pleases God; he deals with *men*, just as the *Saints* deal with *him*; how's that? They must have his *self*; they cannot take up with any thing short of this; the *mercies*, *gifts* of God, will not satisfie them, unless they have his *self*; and they can *part* with all for *this*: as *August.* said, *whatsoever* God will bestow, let him take it all away, and give himself: so God deals with *men*; 'tis their *self* that he minds and values: *As nothing below Gods self should satisfie us, so nothing below our self can satisfie God.* These are the *motives*, to stir you up, to give your selves to God, (which is the first thing in *self-dedication*.)

August. in  
Psal. 29.

2. Secondly, *Live in a constant surrender and resignation of your selves to the will of God*: This is a blessed frame  
and

and temper, and that which is of the very essence of self-dedication. I will pursue this *Exhortation*, according to the distinction laid down in the *Explanatory* part. The will of God, is either his *Preceptive* or his *Providential* will; 'tis mans duty to surrender up himself to both, so as to be subject to the one, and *submissive* to the other.

I. As to the *preceptive will* of God, which consists in those excellent laws, commands, precepts, injunctions, which the holy God in his word hath imposed and laid upon his creatures, in order to the directing and obliging of them to their duty. Surrender up your selves to this will: 'tis a very becoming thing for the creature so to do: a creature (as a creature) is bound to be subject to the will of his Creator and Sovereign: The law of obedience is written in our very being; he that considers what God is, and what he himself is, cannot but judge it a very reasonable thing, for him to resign up himself to the will of God. And indeed the creature never acts according to the natural obligation which lies upon him, neither is it ever right or well with him, till he

Tit. 2. 12.

1 Thes. 4. 3.

Da Domine  
quod jubes, &  
jube quod vis.  
August.

comes to say, O God, I entirely resign up my self to thy will and government; wilt thou have me to be *holy*? I will be so; wilt thou have me to deny ungodliness and worldly lusts, to live soberly, righteously, godly in this present world? I will do so; Is my sanctification thy will? I will endeavour to come up to it; I will not advance my own will, or oppose my own will to thy will, but thy will shall carry it; what thou commandest I will do, give me but strength to obey, and command what thou wilt, (as that holy Father once said.) This self-resignation to Gods will, is a main part, and an infallible evidence also of sanctification. When God sanctifies a person, what doth he do? He doth this, he makes him willing to act in universal subjection to his holy will; this is the vital act of grace, the proper and genuine effect of it. No unsanctified, unregenerate man, can do this; before conversion the sinner is all for his own will, he will not be subject to the law of God; he will have none upon the throne but himself; O what a proud, stubborn, rebellious creature is man, in his natural state!

He

He says with *Pharaoh*, *Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go, Exod. 5. 2.* And with them; *Our lips are our own, who is Lord over us? Psal. 12. 4.* But after *saving grace* hath fastned upon him, he is another man, then 'tis the language of *Paul*, *Lord, what wilt thou have me to do, Acts 9. 6.* now his will is melted into the will of *God*, now the law is written in the heart, and there is a principle within him, which suits with, and inclines him to, the good will of *God*. Psal. 40. 8.

Observe me further, the *sanctification* of our will lies in the *subjection* of it to *Gods* will. That great work of sanctification extends to all the *faculties*, but principally 'tis terminated upon the *will*; that's the *faculty* which *renewing grace* doth most with; for of all the faculties, that is the most *depraved* and *vitiated*; there is the very *nest & seat* of *sins venome* and *poison*; & 'tis that which makes the greatest *opposition* to *God*; there is *Satans strongest hold*, when that is once taken, all do yield: the *sinner* is *gained*, when the  
will

*will is gained* ; when that is once made *pliable, flexible, obedient*, the work is done. That which I *infer* from *all* that hath been spoken, is this, would you act as becomes you, (as you are creatures,) would you have an *evidence of sanctification*, as to your *persons and wills* ? Then *surrender* and *re-sign* up your selves to the *supream, absolute, holy will* of God. If you will but *dwell* upon this in your Thoughts a little, and *urge* it home upon your selves, it will be *enough* (the *spirit* of God *setting it on*) to *prevail* with you, to do what I am urging upon you.

The work would be endless, If I should *enlarge* upon every *Head*, (according to what the *matter* would bear,) otherwise I might further enforce this *self-resignation* and *subjection*, from these particulars. 1. *Gods will is an excellent will.* 2. *'Tis the creatures advantage to correspond with this will.* 3. *Many are the mischiefs that rise from non-subjection.* 4. *God will have his will, one way or another; for voluntas Dei semper impletur aut à nobis aut de nobis, (Aug.) It shall either be done by us or upon us.* 5. *External profession*

Rom. 12. 3.

Rom. 7. 12.

Deut. 10. 13.

Psal. 81. 11, 12.

Rom. 2. 25.

*profession without this is a meer vanity.* Matth. 7. 21.

6. *This is absolutely necessary to salvation.* Heb. 10. 36.

Here is full weight, measure pressed down; put all together, these considerations must needs preponderate and weigh down all objections, that the carnal heart of man can make against subjection to Gods will. But I shall pass by these things, and rather insist upon something by way of direction, as to the matter or the extent of the duty it self. And this I will reduce to two general Heads.

I. *Surrender up your selves to the will of God, as this refers to acts of worship, or to holy duties; I mean prayer, hearing, receiving the Sacrament, &c.* The will of God reaches to these; and it calls for our subjection and obedience, in our constant performance of all those holy duties, which the great Lawgiver hath stamped his command and institution upon. This is to be religious; Religion (in its primary notion) points to the worship of God, (in the matter and manner of it:) what is religion? Take it strictly, 'tis this, to worship God, upon the consideration of his glorious excellencies and will, and to do this according



*according to his will.* If you desire to be *religious*, (as surely you either *do*, or *ought* to do, religion being both the *duty*, and also the *advancement* of the creature,) then you must *comply* with *Gods will*, in attending upon the several parts of *sacred* worship, doing *all* according to the mind of God: there's *no* religion without this. That which I shall *press* upon you therefore, is this; *surrender* up your selves to God, *yield* obedience to him, in *frequent*, *constant* attendance upon, and *performance* of *holy duties*, whether they be *publick* or *private*. You have very strong reasons for this. (O that mens *corruptions* were not *stronger* than all the *reasons* that can be alledged!) *God wills them*; 'tis his *will*, that you should *pray*, *hear*, *read*, &c. Is not that *reason enough*? *Holy duties* are that *homage*, which God requires, and which the *creature* doth *indispensably* owe to his *Creator*: and besides this, they are the *means*, in and by which God doth *work*; in *them*, the Lord vouchsafes his *presence*, gives the *soul communion* with him, in his *love* and *blessedness*, displays his *grace*, *dispenses*

Exod. 20 24.  
Jam 4. 8. &  
passim.

penses his  *blessings*, and what not? By them God carries on the great  *designs* of his mercy, ( for he  *sets* in with them, and  *doth* great things by them : ) here 'tis, that he  *quickens* the  *dead*,  *softens* the  *hard*,  *tames* the  *stubborn*,  *humbles* the  *proud*,  *enlightens* the  *blind*,  *cleanses* the  *filthy*,  *comforts* the  *sad*,  *fills* the  *empty*,  *heals* the  *wounded*; here the  *sinner* is  *converted*, the  *Saint*  *edified*; here the  *thirsty* soul finds  *peace*,  *joy*,  *delight*,  *satisfaction*,  *Assurance*, &c. These are the  *pools*, where the  *Angel* of the  *Covenant* moves, (  *Joh.* 9. 4. ) the  *wells* of  *salvation*, out of which the soul  *draws* the  *water* of  *life*, (  *Isa.* 12. 3. ) the  *breasts* of heavenly  *consolation*; the  *keys* which  *unlock* the  *treasures* of  *mercy*; the  *golden*  *pipes* through which  *mercy*  *flows*, (  *Zech.* 4. 12. ) the  *ladder* by which we  *ascend* to  *God*, and he  *descends* to us, (  *Gen.* 28. 12. ) the  *vehicula cæli*, the  *waggons* which carry  *Earth* to  *Heaven*, and  *Heaven* to  *Earth*, (  *Gen.* 45. 27. ) the  *galleries*, in which  *Christ*  *delights* to  *walk*,  *Cant.* 7. 5. O the blessed effects of  *holy*  *duties*! by them,  *corruption* is  *mortified*,  *grace*  *wrought* and  *strengthened*,

Isa. 56. 7.

Psalm. 63. 1. 5.

Cant. 2 2, 3.

Psal. 73. 28.

*thened, comfort increased, doubts resolved, evidences cleared, &c. As duty goes up, grace goes up, and sin goes down; the more in duty, the more of grace. Is not here enough, to engage every man, to fall in with the will of God, in the performing of holy duties? David said, it was good for him to draw near to God. O that we did look upon duty as good! that it was good to hear, good to read, good to pray, good to meditate, good to be at the Lords Table.*

'Tis greatly to be lamented, that there are so few, who do conform to the will of God herein: look upon the practices of the most of men, God hath but little worship from them; they seldom pray, seldom come to the word, seldom read the Scriptures: nay many live in a total neglect and omission of the service of God: they are swallowed up in a sensual, brutish, worldly life; for religious exercises, they seldom or never mind them: nay, O that there were not too many, that did deride and scoff at these! what shall I say to these? Is this to be Christians? Surely these are flat Atheists, not Chri-

*Christians*: have these *dedicated* themselves to God, that live as though they believed there was *no* God? Have these *resigned* up themselves to his *will*, who act in such an *open contradiction* to it? How will *Heathens* and *Turks* rise up in judgment against these? The *Heathens*, when they had *dedicated* themselves to their *Gods*, they would *worship* them, according to their light. The \* *Turks* pray *five times every 24 hours*: *Mahomet* (that *villanous Impostor*) in his *Alchoran*, speaks honourably of *prayer*, he calls it the *key of Paradise*, the *pillar of religion*, (and many such *Elogiums* he gives to it: ) And he strictly enjoined all his disciples to *pray five times a day*: and the *Turks* are very careful in the observing of this injunction: they have *five great fundamentals* in their religion, and this is *one*, to pray so often (as I have said) every day. Lord, what a sort of men are we *Christians*! who have so many strict, peremptory commands from our *blessed Saviour*, for *prayer* and other *holy exercises*, and yet we make no conscience of them. O that men would either *alter their*  
*course,*

\* See Mr. Rycauts History of the Ottoman, &c. B. 2. Chap. I. p. 98. & Chap. 23. p. 158.

1 Thes. 5. 17.

course, or abandon their Title; they are a shame, a reproach to Christianity; what? a Christian, and not pray, not read the Bible, &c. 'tis a contradiction. Well, let these go, I beseech you, (whoever you are, that shall cast your eyes upon these lines) to enter upon a constant course of duty; comply with Gods will, be religious, pray without ceasing, come up to all acts of worship; no time so well spent, as time thus spent; you will never repent of time thus spent; you may (and you will) of that, which is wasted in idleness, drunkenness, immoderate pleasures, worldly pursuits, but your praying-time, hearing-time, meditating-time, Scripture-reading-time, you will never repent of that, or wish you had spent it otherwise. And let me tell you, there is that sweetness, delight, complacency, refreshment in holy duties (duly managed) that if you did but experimentally feel it, you would never be averse from them; you would prefer duty before all carnal delights. O let such especially, who profess God, be much in these: let your hearts readily Eccho to Gods  
com-

command, ( as *Dauids* did, ) *Psal.* 27. 8. *When thou saidst, seek ye my face, my heart said unto thee, ( presently, immediately, as soon as ever the word was out of Gods mouth, ) Thy face ( O Lord ) I will seek :* Do you, not only yield a bare subjection to this will, but let it be a *willing, chearful, affectionate* subjection; pray and love prayer; hear and love hearing; receive the *Sacrament*, and love receiving: Let holy duties be *naturalized* to you, so that you cannot *live* without them: let them be to you *more necessary than your daily food*, ( as the word was to *Job*, *Job* 23. 12. ) or than any thing that *sustains the natural life*: let nothing part you & duty, be not *diverted* or taken off from it. *Daniel* would rather *cease to live*, than *cease to pray*, *Dan.* 6. 10.

2. Surrender up your selves to the will of God, as this refers to the *life*, and the *whole life*; so as to *live* in an *obediential conformity* to it; ( especially where it refers to things *moral*, that do *eternally and indisspensably oblige* the creature: ) This is *holiness*: Complying with the *will* of God under the



former Head, is Religion, under this 'tis holiness: for the nature of holiness, consists in conformity to the will of God; (the standard, measure, rule of all righteousness.) O that you would act in an universal compliance with this will! 'Tis a great piece of Gods goodness, that he hath given us, so full, so plain a revelation of his will in the word; how we are to think, speak, live, what we are to do, what we are to shun, how to trade, converse, eat, drink, how we are to order the whole conversation, we have clear express discoveries of Gods will, for all these: now, if you would resign up your selves to this will, to order thoughts, words, actions, the whole conversation conformably to it, this would be self-dedication indeed, real holiness. And what a blessed thing is holiness! let the world take heed how they disparage or deride holiness; 'tis Gods own glory; he is glorious in holiness, *Exod. 15. 11.* and holiness is his glory, *Joh. 12. 41.* These things said *Esaïas*, when he saw his glory: when was this? when he heard the *Seraphims* crying one unto another, *Holy, Holy, Holy is the Lord of Hosts,*

*Hosts, the whole earth is full of his glory, Isa. 6. 3. 'Tis a beautiful thing, 'tis called the beauty of holiness, Psal. 110. 3. Nothing puts such a beauty and glory upon the creature, as holiness; 'Tis that which is necessary to the future glory; without holiness no man shall see God, Heb. 12. 14. But I must not launch out into so vast an Ocean: the summ of all is this; in your whole course consult the will of God, and give obedience to it; walk by this rule, square all your actions by it, and mercy and peace shall be upon you: live not according to the \* wills of the flesh, or the wills of men, but live according to the will of God, 1 Pet. 4. 1. &c. Forasmuch then as Christ hath suffered for us, &c. That he no longer should live the rest of his time in the flesh, to the lusts of men, but [to the will of God.] For the time past of our life may suffice us, to have wrought [the will] of the Gentiles, &c. In all your ways, ask this question, what would God have me to do? And when you know this, O see that you act accordingly. Ah, and like this will of God; say, just thus I would have it; I would not have it*

Gal 6. 16.

\* Eph. 2. 3.  
τὰ δὲ ἡμιμαρτα,

*otherwise ; I do not desire a better will, or a better law, only I desire a better heart. Do thus, and you are a people dedicated to God : so much for self-surrender to the Preceptive will of God.*

2. There's the *Providential will* of God ; you must *resign up your selves to this will also*. A Christian carries it like himself, when in every condition, and in all occurrences, he says, (*with Pauls friends,*) *The will of the Lord be done, Acts 21. 14.* when he is heartily willing, that God should have his *will*, and there is a kind of *annihilation* or *exinanition* of his *own will* ; when he speaks to God, (*as once the Martyr,*) *Lord, there shall be but one will betwixt thee and me, and that shall be thy will.* And the truth is, we are no farther fit to live, than as we can *surrender up* our selves to God, and in all things *submit* to his good pleasure.

I told you, this *submission* relates either to that *which is past* or *present*, or to that *which is to come* ; the former is *Patience*, the latter is an *humble referring our selves to Gods dispose*.

1. You must *resign up your selves* to Gods will, as to *what is past* or *present* ;

sent ; ( that is ) you must with an *holy patience*, bear whatever *evils, trials, troubles, afflictions* it pleases him to lay upon you. This is included in *self-dedication*, and is one of the most difficult parts of it. We are not so *obstinately* set against Gods *preceptive will*, but we are as *peevish, fretful, discontented* under his *providential will*. Now are you *afflicted*, ( or may affliction hereafter befall you ? ) Do you suffer for God, or from God ? Doth he put any *bitter cup* into your hands, as *sickness, want, loss of relations, &c.* look to this, that in *patience* you possess Luke 21. 19. your souls : Let *patience* have its perfect work : Be *still*, and *quiet*, and *silent*, however things go ; take heed of *murmuring, repining, fretting* under Gods hand ; keep the heart \* *sedate, calm*, let your condition be what it will.

Jam. 1. 4.

\* *Patientia est malorum cum equanimitate*

perlatio. Lañ. 1. 5. cap. 22. Est virtus conservans bonum rationis contra tristitiam. Aquin. 22. Qu. 128.

That I may help you on in this great duty of *patience*, I will only hint a few things. Gods will is in every trial ; affliction cometh not forth of the dust, neither doth trouble spring out of

the ground, (Job 5. 9.) it comes not by chance, or (only) by second causes, but by Gods appointment and ordination; he hath an hand in the inflicting of all evils, who is the fountain of all good. Is there any evil in the City, and the Lord hath not done it? Amos 3. 6. He that measures out our comforts, doth also measure out our crosses. Should not this quiet us? It did so in those great examples of patience, which you read of in the word: It is the Lord, let him do what seems him good: (saith Ely.) I was dumb and opened not my mouth, because thou Lord didst it, (saith David:) The Lord gave, and the Lord hath taken away, blessed be the name of the Lord, (saith Job:) what a strange inference was that, This evil is of the Lord, why should I wait on him any longer? When God was in the premisses, that impatience should be in the conclusion; nothing could be more absurd, nothing more sinful. If all our troubles be the issues of Gods will, there's all the reason in the world, we should be patient under them: Considering farther what a kind of will this will of God is. 'Tis a sovereign, righteous, wise, faithful,

1 Sam. 3. 18.

Psal. 39. 2.

Job 1. 21.

2 Kings 6. 33.

ful, gracious will; shall not poor creatures submit to such a will? O the so-  
 veraignty of God should awe us; who  
 shall say unto him, what dost thou? Job  
 9. 12. Should it be according to thy  
 mind? Job 34. 33. Nay but O man,  
 who art thou that repliest against God?  
 Shall the thing formed, say to him that  
 formed it, why hast thou made me thus?

*Nisi Deus ho-  
 minibus placu-  
 erit non erit  
 Deus. Tertull.*

Rom. 9. 21. The righteousness of God  
 should keep down all passion and perturba-  
 tion: Afflictions may be sharp, but  
 they are always just, and God is righ-  
 teous in them: He will not lay upon man  
 more than right, that he should enter in-  
 to judgment with God, Job 34. 23. The  
 Lord is holy in all his works, and righte-  
 ous in all his ways, Psal. 145. 17. The  
 wisdom of God should further patience;  
 he never afflicts but 'tis in wisdom;  
 and he never acts his wisdom more,  
 than when he is afflicting: he's a God  
 of judgment, Isa. 30. 18. Let the trial  
 be what it will, the faithfulness of God  
 is in it, Psal. 119. 75: In very faithful-  
 ness thou hast afflicted me. Ah, and  
 there's mercy in it too; an afflicting  
 God is a gracious God; Whom the Lord  
 loveth he chasteneth, and scourgeth eve-



ry son whom he receiveth, Heb. 12. 6. We are chastened of the Lord, that we should not be condemned with the world, 1 Cor. 11. 32. — He for our profit, that we might be partakers of his holiness, Heb. 12. 10. By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin, Isa. 27. 9. If the will of God be not sufficient to keep down all storms in the soul, then look into your afflictions, are they not deserved? I will bear the indignation of the Lord, because I have sinned against him, Mic. 7. 9. Why doth a living man complain, a man for the punishment of his sins? Are they not less than what you deserve? Ezra 9. 13. Could ye be without them? 1 Pet. 1. 6. Will they continue for ever? 2 Cor. 4. 16. Will not God do you good by them? Rom. 8. 28. Have they not been the common lot of all the people of God, Joh. 16. 33. O that men would \* consider, when 'tis a day of adversity, and patiently rest in Gods will, and quietly resign up themselves to it. What an \* excellent grace is this patience; there's a complication, connexion of many graces in it; speak patience, you speak faith, humi-

\* Eccles. 7. 14.

\* Magna est  
 præcipua vir-  
 tus est patien-  
 tia. Lactant.  
 Vide Cypr. de  
 Bono Patien-  
 tia. p. 362. &c.

*humility, self-denial, love, and several others: It argues not only the truth of grace, but the strength of grace. The Christian that hath this, is perfect and entire, Jam. i. 4. 'Tis the ballast of the mind, that which keeps a man steady in the greatest storms: 'tis the soul at rest, it gives inward serenity under outward troubles: it shortens and \* lessens affliction; no affliction is great where patience is: nothing can much trouble that man, who resolves to acquiesce in Gods will, what pleases God shall please him. That which makes afflictions to be so heavy, is the clashing and jarring of our wills against Gods will. These things (which I have here hinted) might fill up a volume; the subject is vast, but I must take up: Will you now endeavour to live this self-surrender to the will of God? Doth not your dedication to God call for this? Do you not in that profess the submitting of your wills to the will of God? and that you will quietly undergo all crosses, troubles, that he shall think good to lay upon you? that you will give no way to the sin, folly, madness*  
of

\* *Leve fit,*  
*quid bene fer-*  
*tur omni Ovid.*  
*Levis fit pa-*  
*tientia, quod*  
*corrige est*  
*nefas. Vide*  
*Plutarch. Mor.*  
*nica inobumias.*

\* O virum pul-  
 trem & inte-  
 grum; O scæ-  
 dum & pul-  
 chrum; O vul-  
 neratum & sa-  
 num; O in  
 stercore seden-  
 tem & in cælo  
 regnantem.  
 Aug. of Job de  
 Temp. Serm.  
 105.  
 Cesset voluntas  
 propria non erit  
 infernum.  
 Bernard.  
 Rom. 15. 5.  
 Colos. 1. 11.

of impatience? or any entertainment to *astuations*, *discomposures* of spirit, *mutinous thoughts* against God? that *sin* only shall be the *object* of your *passion*? O what \* *excellent* persons should we be, what *happy lives* should we live, could we but come up to, and make good this *dedication*! when the *wind* and *tide* go the *same way*, the *waters* are *smooth*: what *peace* and *serenity* should we enjoy, if *Gods will* and *our wills* might concur. Bernard says, *Take away self will, and Hell would not be Hell.* The God of *patience* strengthen us with all might according to his *glorious power* unto all *patience*, and *long-suffering* with *joyfulness*.

2. Surrender up your selves to the *will* of God, as to *what is to come*; my meaning is this, refer all to *Gods dispose*; your *persons*, *conditions*, *relations*, all your *concerns*, refer them to God. This is *both* the *Christians duty* and *priviledge*; he need not trouble himself with *anxious thoughts* about what is *future*, but he may leave all with God, and *cast all his care upon God*, and *rest there*. We must neither *prescribe* to God, (*that's pride*,) nor

nor

nor *distrust* God, (that's *unbelief* :) 'tis the *former* that I drive at; O Christians do not *prescribe* to God, or *impose* upon God, as to *future* mercies, or your *future* conditions; but put your selves into his hands, and lie at his feet, and let him do what he sees best. Thus the *child* carries it to his Father, and we have a *better* Father in Heaven, to *leave* our selves and our *all* with. We love to be *directing* providence, (as *Joseph* would tell his Father what he had to do, *Gen.* 48.17, 18.) or *imposing* upon Providence; such and such things we *foresee*, or have them in our thoughts, and then we are *selfish* and *hasty*, and must order God, both as to *things* and *times*. Is it not much better to refer *all* to God? He's a God of *wisdom*, and a God of *mercy*; and therefore we have the greatest *ingagements* and *encouragements* too, that are imaginable, to sit still and to let God *alone*: God *knows* what is *best*, such is his *wisdom*, he will do nothing, but what is for the *best*, such is his *mercy*. Had we a friend upon earth, of whom we could have this *assurance*, we should refer all  
to

\*Psal. 31. 15.

to him. God is willing to take *our* affairs into his \* *hands*, to *engage* all his *wisdom* and *goodness* in *ordering* of them for the *best*, and yet we will not *resign* up our selves to him. 'Tis a great speech of *Plato*, ὁ Θεὸς πάντα γαμμετρεῖ, God acts in all things like a *Geometrician*; he doth all things by *measure*, *exactly*; he orders all

*Providentia ita curat omnia ut unum aliquid, ita singula, ut si illud curaret unicum. Aug.*

*Adjice ad utilissimam dulcissimam Providentia presumptionem, de singulis sic curare Deum quasi singuli soli essemus in mundo, quemadmodum Adam in Paradiso. Non distrabitur, non confunditur multitudo divina procuratio. Nie-remb. Theopolitic. p. 55.*

his *providences* concerning every *particular person* in the world, according to the *exact measures* of wisdom and love: If so, have we not reason then to *submit* to his *dispose*? O (says the *Son in Plu-*

*tarch*) I'll refer my self to my Father, for my Father will do nothing but what is best to be done: shall not we speak thus to God? O man, (O believer especially) refer thy self to thy God, say, He shall chuse our inheritance for us, (as 'tis *Psal. 47. 4.*) Let God chuse for you; let it be life or death, liberty or restraint, service or no service, what it pleases God to chuse for us, we must submit to, and approve of: what sad work

work should we make of it, might we be our *own chusers*, or at our *own* dispose! What a strange creature would man be, if God should let him alone, and leave him to himself? He would need nothing more to *undo* him, than to be *left* to his own *wisdom*, and *will*. The *self-chuser* is the *self-destroyer*. If the *Pilot* should let the unskilful *passenger* steer the Ship, he would *split* it immediately. If the *Physician* should let the *patient* eat, drink, what he hath a mind to, he would soon bring his life to a period. This is our case. It doth not *become* us, as we are *Creatures*, to *order* our selves, it would *destroy* us as we are Christians: Blessed be God, he will *order* us, as he sees cause. Well then, upon the consideration of *Gods wisdom*, and *your own folly*, refer your selves to him: As you that are *Citizens*, in the *building* of your Houses, you have no skill in *Architecture*, and therefore you *refer* all to your *workmen*, whom you judge to be *skilful* and *faithful*. Indeed we are very *ignorant*, we know not what is best, we may pitch upon this or that as a great *mercy*, which would be in  
truth



truth a judgment: O we have a *wise* and *faithful* God, let us be willing to be *disposed* of by him. This is a frame of spirit, highly pleasing to God, and much to our own *advantage*: we are never so much in the *way* of a *mercy*, as when we can *refer* our selves to God, for *that* mercy. So much for the enforcing of *submission to Gods Providential will*: O that we could come up to this! so as that in *all* things we could *quietly* refer our selves to the *will* of God, and get our *wills* perfectly *melted* into *that*: Good Lord, how

far did the \* *Stoicks* go in this, to their *supposed Deities*, without the *light* of the *Gospel*, meerly upon the im-

provement of *rational principles*: and how *short* do we come in our actings towards the *true God*, under those *higher advantages* that we enjoy, and those *higher principles* that we pretend to. But let this suffice for the *second branch*.

3. In the *third* place, *self-dedication* consists, in the *firmness* and *fixedness* of *resolution* for *God* and *his ways*; this

\* "Αγς με ε' Ζεῦ, καὶ τὸ ἡ παρρησίᾳ.  
ὅπως πρὸς ἡμῖν εἴπῃ διατεταγμένῳ, ὡς  
ἐφ' ὅσον γὰρ αὐτῶν. ἡ δὲ γὰρ μεθ' ἡμῶν, ὡς  
ἐπὶ τὸν ἰσοῦν. Epictetus Enchirid. c. 77.  
&c. 79. Ἐξ ταύτης τοῦ εἶναι φέρον, ταύ-  
τη γινώσκω. Vid. Seneca de Tranq. Animi.

this is *next* to be spoken to : the *nature* of it hath been opened already ; I am only now to *stir* you up to the practice of it. If you would *dedicate* your selves to God, you must do these *two* things ; you must *resolve* for him, and you must be *resolute* for him : these are different things, and I aim at the prosecuting of *different* things from *them*. To *resolve* for God, 'tis to have the *will* fully determined, (or fully determining ; ) to come to a *positive*, *peremptory* decision or *purpose* for God and duty. To be *resolute* for God, 'tis to *adhere* to this *determination* and *purpose*, so as by nothing to be moved or drawn from it : To *resolve* for God, is the act of the *will ad intra*, and it is opposed to all *doubting*, *hesitating*, *fluctuating*, *irresolvedness* within : To be *resolute* for God, 'tis a mans carriage *ad extra* ; 'tis to be *steddy*, *constant*, *courageous*, (in that which is *good*) in opposition to *fickleness*, *levity*, *fear*, *cowardise*, let the *external dangers* or *discouragements* be what they will. The *difference* betwixt these *two* is plain enough ; I will speak something ( yet very briefly ) to each of them.

I. *Resolve*

I. *Resolve for God*: Let me suppose this to be your case, (which is very frequent and common;) you have been long *parlying* and *debating* within your selves; *whether you should be the Lords*, yea or no; whether you should *close with holiness* or not; you have traversed and argued things *pro & con*; such and such *considerations* have been weighed by you very *seriously*: the ballances seem to go down on *Gods side*, *Scripture reasons* preponderate, the *will* is in a great measure *inclined* to *close with God*, to *embrace his ways*: but it is not yet come up to a *full resolution*; yet there is some *hanging off*, some *suspence* and *doubting* in the matter; 'tis \* *almost perswaded*, but 'tis not *altogether perswaded*. O now that you would *fully resolve*, that you would bring things to a *point*, to an *issue*, and *positively determine* for *God against all opposers*. That the *almost* might be turned into *altogether*; shall there be such *throws* and *strivings* in the soul, and *nothing* come of it? Shall the \* *child* be brought to the *birth*, and shall there not be a *bringing forth*? Shall any come *so near* the King.

\* Acts 26.28.

\* Isa. 66.9.

Kingdom of Heaven, & yet come *short* of the Kingdom of Heaven at last? After *debates* come *resolves*; you have been *debating* thus and thus a long time, now *resolve*, that God shall have your *heart* and *life*: 'tis good to *deliberate*, (they always prove the best *Christians*, that enter upon Gods ways with the most *deliberation*,) but 'tis not good to *continue* under *uncertainties*, and *irresolvèdness*. O do not *fluctuate* or hang in *suspence* any longer, but pass a *final peremptory* decree for God. As the Prophet argued with the people of *Israel*; *How long halt ye betwixt two opinions? If the Lord be God, follow him; but if Baal, then follow him, 1 Kings 18. 21.* so I would with you; why are you so *undetermined* and *unresolved*? If God be better than *sin*, then fall in with him; if *sin* be better than God, (but can the heart of man imagine such a thing?) then take your course. The *Prodigal*, 'tis very likely, in his great straits, had some *debates* in himself, what he should do; whether it was not best for him to *return* to his *Father* again; when he had been sufficiently *pinched*

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with his wants, then he *resolves*; I will arise and go unto my Father, &c. Luke 15. 18. O that sinners might have such a sight and sense of sin and the sad effects of it, that they might immediately *resolve* to return to God! That the spirit of God would come in with such a light, so *illuminate* the understanding, that the will might be drawn to a *peremptory* resolution for God. Here lies the work of grace, and the *sincerity* of *self-dedication*; we do but deceive our selves, if we fancy that we have *dedicated* our selves to God, if our wills be not fully, *fixedly*, *resolved* for him.

2. *Be resolute for God.* Having given up your selves to him, and engaged in a good way, now be *resolute*, *stedfast* and *unmovable*, 1 Cor. 15. 58. *Stand fast in the Lord*, Phil. 4. 1. (many such exhortations you meet with in the Scripture:) *Esther* was *resolute*, she would venture into the Kings presence, though she perished, *Esth.* 4. 16. 'Tis the duty of such as profess God, to hold on in the way of duty, *resolving* if they *perish*, to *perish* in that way. *Job* says of himself, he held fast his

*his righteousness, and he would not let it go, Job 27.6. Pauls afflictions were nothing to him, he was resolved for God and Christ, Acts 20. 24. Acts 21. 13. The three children could burn in the fiery furnace, but they would not bow to the golden image, Dan. 3. 18. Though all should forsake Christ, Peter would never forsake him, Matth. 26. 33. (his resolution was good, but his self-confidence spoiled all :) O that we were thus resolute for God, his ways, his truths, his ordinances, his glory; we should be so set for him, that nothing should be able to make us quit our profession, or an holy course; we should let men see, we are not to be moved or altered, we are so fixed and resolute. This is an excellent frame of spirit, very well becoming such as have dedicated themselves to God. Let the truth of your dedication appear in the firmness of your resolution. Doth the world smile? Mind it not, let all its honours, pleasures, possessions be nothing, when they would draw you off from God. Doth the world frown? fear it not; its good is not much to be desired, its evil is not much to be*



Matth. 7. 14.

Matth. 16. 23.

Luke 9. 23.

2 Sam. 6. 22.

*feared* : Ther's no evil like to the evil of *sin*, and of *Apostacy* from God. Do the generality of men go another way ? 'Tis no matter for that ; 'tis for the dead *fish* to swim down the *stream* ; 'tis better to go to *Heaven* with a *few*, than to *Hell* with the *croud*. Doth the *flesh* interpose ? say, *flesh* get thee behind me, thou art an offence to me. Doth the *cross* lie before you ? take it up, and still follow *Christ* ; say, you can take up the *cross*, but you cannot lay down duty ; you can suffer, but you cannot leave God. Are the times bad ? let them not make you bad ; do you make them better, let not them make you worse. Doth *Satan* assault ? say, *Satan* let me alone, thou mistakest thy mark, I am fixed for God, thou canst not alter me. Do you meet with scorn and derision from men ? tell them, If this be to be vile, you will be more vile still. Is your work difficult ? yet keep to it, God will help you in it, and reward you for it. Are you set in dangerous places, where bullets fly about your ears continually ? yet keep your ground, God hath ordered your station ; you are his *souldiers*, and therefore

fore you must be men of courage and resolution. O that you would with full purpose of heart cleave unto the Lord: This Barnabas exhorted the Christians of Antioch to, *Acts 11. 23.* How resolute are sinners against God, will not you be as resolute for God? He may say, do what he pleases, yet they will sin: let the law, judgment to come, Hell, be set before them, 'tis all one, they are set upon their course, *Jer. 8. 5.* They hold fast deceit, they refuse to return, *Jer. 2. 25.* I have loved strangers, and after them I will go, *Jer. 44. 16.* As for the word, that thou hast spoken to us in the name of the Lord, we will not hearken to thee: But we will certainly, &c. Now (I say) are they so resolved in their way to Hell, and will not you be as resolved in your way to Heaven: And pray consider; can you mend your selves by leaving God? will it turn to a good account, to exchange God for the creature, holiness for sin? Are the things of time, to be weighed in the ballance, with the things of eternity? What is it to secure earth and to lose Heaven? Can you secure the soul, future blessedness, unless you

Hebr. 13. 5.

keep *steddy* to God? Why will you *forfake* that God, who will never *forfake* you? Will you *find* any where a *better master*, a *better friend*, a *better portion*, a *better God*? Till you can do *this*, pray keep where you are, (if you be in Gods way,) and be *fixed* and *resolute*. Resolve for God, and then *act resolution* in your *whole course*: Herein is your *self-dedication*. He that is not *resolved* for God, come what will come, hath not *truly dedicated* himself to God: when a *person* upon *mature deliberation* determines for God, and then is *firm* and *stedfast*, *hee's* the person who hath *dedicated* himself in a *right manner*.

4. *Fourthly*, As you desire to *dedicate* your persons to God, *set your selves apart* for God, and carry it as a *people*, who are *separated* from the *world*. *Dedication* necessarily implies *separation*: this hath been spoke to, (I will not *actum agere* :) let me only *perswade* you, to *live* in the *world*, as *becomes* those, who have passed under a *solemn dedication* or *consecration*: let it be seen, you are no *ordinary* or *common* persons, but *such*  
as

as have *separated*, and *set* themselves apart for *spiritual purposes*: *Improprate* your selves to God; *self-dedicating* persons, they profess themselves to be Gods *Impropriation*; they *give up* themselves to God, to be *appropriated* to *his use*: O Christians, that you would do *thus*: Do not *prostitute* your selves to *common uses*, (I do not speak this, to take you off from your *callings*, or your *lawful affairs* in the world,) but *lay out* your selves in *special* for God: you must not be as *ordinary vessels*, that are put to any *use*, but you must be as the *vessels* of the <sup>1 Chron. 22.</sup> *Sanctuary*, that were *dedicated* to the <sup>19.</sup> service of God. You are taken out of the *common* of the world, and are as Gods *inclosure*, and therefore he expects some *singular fruit* and service from you. But I run out upon a *truth*, which is not so much in my eye: that which I aim at, is the *notion* of *separation*, to press that upon you. And I shall only speak to *one branch* of it, and that is this, *separation from the sinful course and practises of evil men*. *Self-dedication* calls upon you for *this*: If you would indeed de-

*dicat* your selves, then you must *separate* your selves from the *ordinary ways*, and *courses* of *graceless* men; you must not *live* as *they* do, *act* as *they* do, *be* as *they* are, but you must carry it, as a *separated* people. I meddle not with *separation* from *Church-communion*, (far be it from me to urge that upon any,) 'tis only *separation* from mens *vices* and *sins* that I am furthering; and surely the Scripture will bear me out in this, 2 Cor. 6. 17. *Wherefore come out from among them, and be ye separate, (saith the Lord) and touch not the unclean thing, and I will receive you, Eph. 5. 11. Have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. 4. 17. This I say therefore, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, &c. Rom. 12. 2. Be not conformed to this world, &c. Christians must not walk according to the course of this world, (Eph. 2. 2.) Tertullian tells us of a souldier that was a Christian, when his fellow souldiers, (who were Heathens) wore *Lawrel* upon their Heads, he would not do so: Being asked why;*

why; O (says he) *I am a Christian*, and therefore I must in habit, in every thing differ from others. O Christians, where is your zeal for God, in *holy singularity*? Would you dedicate your selves to God, and yet do as others do? O that cannot be! Be *singular* therefore, and let there be a real difference betwixt you and others: They are swearers, drunkards, Sabbath-profaners, deriders of godliness, despisers of holy duties, &c. you must be quite other men, of a different constitution and conversation. Especially you who have really dedicated your selves, you must set your selves apart, and differ from the course of the world: Shall there be no difference betwixt Saints and sinners? Shall the two seeds be confounded? Shall the children of God, live just as the children of Satan? God forbid! You have another spirit, (as 'tis said of Caleb, Numb. 14. 24.) and therefore you must live another life: you have differing principles, profess to walk by a differing rule, are invested with differing privileges, and all these call for differing practices. You are children of light,  
and

*Eadē nos faciemus qua ceteri? Nihil inter nos & illos intererit? Plurimum. Senec. Ep. 5.*



and must walk as the children of light, Eph. 5. 8. You must be as the Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye (should) shine as lights in the world, Phil. 2. 15. When others mind earthly things, your conversation must be in Heaven, Phil. 3. 19, 20. when others work all uncleanness with greediness, you have not so learned Christ, Eph. 4. 19, 20. O let it appear to the world, that you are persons of another make and constitution, than those that know not God. You are to convince the world, 1 Pet. 3. 16. to condemn the world, Heb. 11. 7. how shall you do this, but by the holiness and singularity of your conversations? Do not do the same which others do, (in that which is evil,) do more than others do, (in that which is good,) for Christ expects a τι περισσοτέρως, something more from you than he doth from others, Matth. 5. 47. Christians, dedicate your selves to God, and make good your dedication: evidence the reality of it, by your being separated from the course of wicked men: he that lives the common life, is but a common

*common person, an unconsecrated person. Whereever there is dedication, there must be impropriation and separation.*

5. Fifthly, *Enter into Covenant with God; Give the hand to the Lord, (as Hezekiah exprestes it.) This is a very weighty point; making of covenant, and keeping of covenant with God, are the summe of all, the two poles upon which all religion moves: You have many excellent Treatises written by our own Divines upon these two Heads: I shall refer you to them, for the full and large handling of them, (for I must contract :) How shall I speak to men, to make them willing to covenant with God? to enter into the Bond of the Covenant, and so to bind themselves to the Lord for ever? This is the work that I have now before me, the Lord prosper me in it: O that some poor souls might be wrought upon by what I shall say, not only to give up themselves to God, but to do this in a federal way; that there might be binding as well as giving, and stipulation as well as resignation. Let me allude to that, in the*  
*2 Kings*

Ezek. 20. 37.

2 Kings 9. 5. you read there of a Prophet coming to the Captains of the Host, and he said, *I have an errand to thee O Captain: And Jehu said, unto which of all us? And he said to thee, O Captain. I (a poor Minister) bring a message from the Lord to sinners, (namely, that God would have them to enter into Covenant with him.)* Now will these ask me, *To which of them, I bring this message? I answer, To thee O sinner, whoever thou art, that hast not yet engaged thy self to God.* This is every mans duty; and let men think what they please, till they have done this, they have done just nothing in religion. The Scripture speaking of the conversion of the Gentiles, sets it forth by this, *Psal. 68. 31. Princes shall come out of Egypt, Æthiopia shall soon stretch out her hands unto God, (h. c.) they shall enter into Covenant with God. Isa. 44. 5. One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord. Zech. 2. 11. Many Nations shall be joyned to the Lord in that day, and shall be my people.* O that in these days

days we might see more of the accomplishment of these Prophecies! that the poor *Heathens* might be brought to joyn themselves to the Lord; and that *Christians* living under the Gospel, they also might subscribe with hand and heart to God, and enter into the obligation of the Covenant. 'Twas prophesied of the *Jews*, upon their coming out of *Babylon*, they should be so affected with this great mercy, that they would renew and heighten their Covenant obligations: Jer. 50. 5. *They shall ask the way to Zion with their faces thitherward, saying, Come and let us joyn our selves to the Lord, in a perpetual Covenant that shall not be forgotten.* Sinners, will you speak this (as to your selves,) and make it good? will you joyn your selves to the Lord in an everlasting Covenant? God incline your hearts thus to dedicate your selves to him. I will press this upon you by a few Arguments.

I. 'Tis an unspeakable mercy, that God will deal with the Creature in the way of a Covenant. As he is our Sovereign, he might have imposed a Law upon us, and dealt with us only in that

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that way : But such is his mercy and condescension, he will deal with us also, by a *covenant*. A *Law* obliges the creature, whether he *consent* to it or not ; but now a *covenant* presupposes *consent* : Man being a *free* and *rational* agent, God deals accordingly with him, and sets a *covenant* before him, which if he will *consent* to, he shall be happy for ever. Doth not this hold forth *infinite goodness* in the great God, that he will *thus* treat with us ? And after all this, shall not we be *willing* to enter into *covenant* with him ? Besides this, consider the *Nature* of a *Covenant*. 'Tis ( as the \* *Civilians* define it ) *the consent of two or more, to something that is agreed upon* ; ( but this is a very *imperfect* description : ) More fully therefore ; A

\* *Pactum est duorum pluriumve consensus in idem placitum.*

\* *Vide Zanch. in Hof. 2. 21. Cloppenb. in Syntag. Disput. Selec. de Fœdere. Coccei: de Fœdere. Camer. de Tripl. Fœdere. Wendelin, Theolog. Christ. l. 1. c. 19. Tilenum p. 2. Disput. 54. Ames. Med. l. 1. c. 38. & 39. ( & quamplures alios, de Fœdere inter Deum & Creaturam tractantes. )*

\* *Covenant is a mutual stipulation or compact between two parties, as to something wherein they do agree, upon which they are mutually obliged each to the other.*

Such a *Covenant* there is betwixt God and the  *Creature* ; these two do interchangeably

*changeably indent and stipulate* each to the other, the *one* for *mercy*, the *other* for *duty*; and so there a *mutual obligation* passes upon *both*. Says God, here is pardon, reconciliation, eternal life, which I offer upon such and such *terms*, and I am willing upon those terms to *engage* to give out these *mercies*: Says the *Creature*, I *accept* of those terms, and I solemnly *bind* my self to make them good, (according to the utmost of my strength :) Then says God, 'tis a *Covenant betwixt us*; I bind my self to *thee*, and thou bindest thy self to *me*; be thou faithful to me, I will be faithful to thee. What an *Ocean* or *Treasury* of *love* and goodness, doth God manifest in this *federal transacting* of things! that he should be willing to *stipulate* with us, and to enter into an *obligation* to us, O the *heights, breadths, depths, lengths* of *this love*! Here's another difference betwixt a *Law* and a *Covenant*; a *Law* binds the *subject*, but it doth not bind the *Lawgiver*, (*quatenus* *Lawgiver*,) the obligation there is but to *one party*; but now a *Covenant* binds *both*:  
there

\* *Mutua fœderatarum partium obligatio, est forma fœderis: (so all express it.) Fœdus proprie obligationem duarum partium, certis utrinque conditionibus completi, certum est Gomar. Hæc est mutua & reciproca conventio fœderis, ut homo intuitu promissæ mercedis alacrius operetur, & Deus intuitu operis dei mercedem.* Cloppenb, Diip. 1. Th. 7.

there the \* obligation is reciprocal. It hath pleased God to deal with man *this way*, and so he binds himself: As to his Law, we only are bound, but as to the Covenant he (out of the riches of his grace) is willing to be bound as

well as we: How should the consideration of this *immense love* of God, engage the Creature to Covenant with him.

2. The matter of the Covenant, on Gods part is very high, the terms or conditions on our part, are very just and equitable. If this be so, surely then men will be willing to enter into Covenant with God; one would think this should carry it against all *opposition* and *frivolous objections*. In every Covenant there is something *promised*, and something *demanded*, in order to the making good of what is promised. In this Covenant, that which is promised, is on Gods part, and this is the matter of it; what is that? No less, than that God will be your God: O admirable,

*rable, transcendent mercy! what can be higher than this? I will open it under the next particular. The terms or conditions, are on the Creatures part; what are they? That the sinner will break off all his leagues, covenants, with sin and Satan and the world; and that he will enter into a league of friendship with, and subjection to, the blessed God. Surely these are very fair and reasonable terms: the sinner cannot well object against them. God offers very high, he goes no lower than the making over of himself; whatever I am, (saith God) it shall be all yours: but the terms spoil all, God stands upon too high conditions, and that keeps us off; doth he so? that would be something indeed, (for he that promises something, upon impossible and unreasonable conditions, promises nothing: ) But can you make good what you say? Take heed of belying God: what doth he require of you? Is it to burn in Hell a thousand years? (or some such conditions as this?) O there's no such thing: All that God requires is but this, that you will be his, as he is willing to be yours; that*  
L. you

you will *own* him for *your* God; that you will be *subject* to his *laws* and *government*; that you will *break off* all your *confederacies* with *his* and your *own enemies*; is not all this most *reasonable*? Are you not *bound* to this, whether you enter into Covenant or not? what more *high* than this, that God will be *ours*? what more *equitable* than this, that we should be *his*? The Covenant holds forth the *highest* of mercies on *Gods part*, and lays them upon the *fairest* conditions *on our part*; O therefore shall we not enter into it?

3. *Upon your entring into Covenant with God, he enters into Covenant with you*: At the *same moment* of time, in which we *cordially* engage to him, he doth *graciously* engage to us. What is *Gods covenanting* with the *Creature*? 'Tis this; he *makes over his self, his whole self, to the Creature*: gives him a *special interest* and *propriety* in himself: God is as much and as truly the *faithful Covenanters*, as any thing is *his*, that he hath in the world: He hath no sooner entred into Covenant, but he hath a *real claim* and

and title to God. *Jer. 30. 21. Who is this that engaged his heart to approach unto me? saith the Lord; (There's entring into Covenant, and then immediately it follows, verse 22.) And ye shall be my people, and I will be your God. Deut. 26. 17, &c. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, &c. And the Lord hath avouched thee this day to be his peculiar people, &c. The Covenant makes the interest reciprocal. Zech. 13. 9. I will say, It is my people; and they shall say, The Lord is my God. So also in Ezek. 11. 20. Jer. 31. 30. And this interest in God is the very*  
*\* soul and spirit of the Covenant; of all blessings 'tis the highest; 'tis indeed the radical fundamental blessing, for all other grow upon this, and are built upon this, I will be thy God. O who can express the greatness of this mercy, when God makes over himself to a poor Creature! To have all God to be mine? 'Tis mercy too big to be set forth by the tongue or pen of man. Psal. 50. 7. I am God even thy God: God cannot go higher than this. What an inducement then is this to you, to*

*\* Anima fœderis. Paræus, in Gen 17. Substantia fœderis. Jun. Caput fœderis. Musc.*



enter into Covenant with God? As soon as you have done this, God is yours: His *All-sufficiency, wisdom, power, truth, holiness, mercy, all is yours. Whatever God is, 'tis all yours. Deus quantus quantus est, totus noster est,* (saith Luther :) O if I could open this to you, in the *fulness, comprehensiveness, glory* of this priviledge, it would make you to stand and wonder at the *infinite grace* of God. Well, 'tis very great, but 'tis yours, if you will but, in this *Covenant-way*, dedicate your selves, and bind your selves to God. The wife upon the *conjugal* covenant, hath an interest in the person, estate, goods of her Husband; all is hers. This Covenant betwixt God and *believers* is a *Conjugal Covenant*, (*Hof. 2. 20.*) and therefore upon this, they have a right to all that *God is, or hath, or doth.* O blessed are the people that have the Lord for their God. When they cannot say, *this or that is mine, all is made up in this, God is mine:* Do they want the Creature? they have all in God: Do they lose the Creature? *their God* they shall never lose: Are they brought into great straits?

Psal. 144 ult.

Perdiderat omnia illa quae de-  
derat Deus, sed  
habebat ipsum  
qui omnia de-  
derat Deum.  
Aug. of Job 1.  
Serm. de  
Temp. 105.

*straits*? they have *their God* to go to. *David encouraged himself in the Lord his God*, 1 Sam. 30. 6. Might you have the *whole world*, 'tis all *nothing* in comparison of *my God*. May you have this upon *engaging* with God, and will you not do it? There's little sweetness in a God, but *my God* is inexpressibly *sweet*: The highest word that a Creature can speak, is *my God*.

4. *God deals with men according to their Covenant-state, or according to the Covenant under which they stand.* The rule that he goes by, is not *particular acts*, but the *Covenant-state*: you may do many good things, but if you be not in *Covenant* with God, they will not *profit* you. Would you be *accepted* by him, or *blessed* by him? Then be a *Covenant-people*; for God judges of men, and gives out his blessings to men, according to this: O faith God, have they *struck up a Covenant* with me? then here's *myself, pardon, Heaven, all they can desire*; but *without this*, I have nothing for them. Here lies the *misery of unbelievers*; they are *strangers from the covenants of promise*,

and so, they have no hope, and are without God in the world, (as 'tis set forth, Eph. 2. 12.) They have no plea for mercy, in their non-covenanting condition; they are excluded from all happiness: He that will not consent to the covenant-relation or obligation, cannot expect the covenant-advantages: God dispensing his blessings by his Covenant, till men enter into it they cannot expect them at Gods hand. All depends upon this, and therefore, look that you do it.

5. Every man as he comes into the world, is under the covenant of works; (as to the condemnation or penalty of it, though his case by Christ is made remediable, and grace is offered in a better covenant:) The Covenant of works and the Covenant of grace, divide all mankind; every man is under one of these covenants. We are born under the first; and that's a dreadful covenant, for it makes the condition of the Creature desperate; it lays mercy upon those terms, (*viz.* *personal, perfect, universal obedience,*) which are now impossible: He that is under this covenant, if he fail never so little,

as

as to what the *law* requires, he's *un-  
done*: 'Tis here *Do or Dye*: there's no  
mercy upon the *least* failure: not a  
dram of mercy can be found in *that co-  
venant*. Who would live a moment  
under *this* covenant? But let me tell  
you, \* till you enter into covenant  
with God, that *new* covenant of *grace*,  
(which succeeds in the room of the co-  
venant of *works*,) you are yet under  
that covenant; till a *new bond* be made,  
and *new conditions* put in, the *old* re-  
mains in force.

\* Ita anti-  
quatum est ve-  
rus legale fæ-  
dus operum,  
cum restipula-  
tione vitæ ater-  
næ sancitum, ut  
soluta cum Deo  
spirituali ag-  
glutinatione,

et extinctâ spe vitæ æternæ ex illo fædere acquirenda, maneat tamen sub  
lege obligatio, et nexus damnationem trahens, donec Deo per Christum  
agglutinemur novo fædere. Coecilius de Fœd. Disp. 7. Th. 71.

I might set *several other motives* be-  
fore you: Enter into covenant with  
God, and then you may look upon all your  
*mercies as covenant mercies*. How  
*sweet* is it, when they are not only  
*common* mercies, but they are *covenant*  
mercies; the *bread* is *covenant-  
bread*, the *apparel* is *covenant-apparel*;  
(and so in the rest:) what a *relish*  
doth this give to a *mercy*, when it flows  
upon us, *through* the *Covenant*. En-  
ter into covenant with God, your seed  
will reap the benefit of *this*; upon your

covenanting with God, God makes over himself to you, and to your seed also, Gen. 17. 7. In doing this, you do that, which may be a blessing to your posterity when you are dead and gone. Enter into covenant with God, till this be done, what have you to do with the Lords Supper? How dare uncovenanting persons come to that ordinance? the end of which, is the sealing, ratification, confirmation of the covenant of grace? They that have not come into this covenant, surely the seal of it doth not belong to them. O'tis an awakening consideration, till thou hast struck up a covenant with God, every time thou comest to the Sacrament, thou makest thy self guilty of the body and blood of Christ, and thou eatest and drinkest damnation to thy self.

1 Cor. 11. 27,  
29.

I intreat you to consider these things, and let them prevail with you, to yield up your selves by covenant to the Lord. Have you done this already? This indeed you professed to do, in your Baptism, but have you done it in good earnest? Are ye agreed with God upon the terms? In covenants  
the

the parties must be agreed upon the terms, or else they will not proceed to covenant: Are God and you agreed upon the terms? They are these; that you should put away your sins, break your league with Hell, submit your selves to God, to be ruled by him, be holy, conform to his laws: Do you like these terms? It cannot be expected, that ever you should enter into covenant with God, till you approve of and assent to his terms and conditions. Pray like them, they are very good; there's nothing to be said against them; who should rule you but God? Who will rule you so well as God? Are not his laws so excellent, that you may well be subject to them? Is not sin such an evil thing, that you may well part with it? Have you any reason to be in league with it, which will be the ruin of your souls for ever? Princes will make their leagues with them, that may help them in a strait; O can sin, the world help you in a time of affliction, under troubles of conscience, at the hour of death, at the day of judgment? God will be a good confederate to help in all these. Fall upon your sins,



*sins, and so enter into Covenant with God. Anciently they used to offer sacrifices, when they made their Covenants: Psal. 50. 5. Gather my Saints together unto me, those that have made a Covenant with me by sacrifice. What's the sacrifice, that you are now to offer up, in your covenanting with God? Let it be first your selves, and then your sins; your selves as a living sacrifice, your sins as a sacrifice slain. The Apostle speaks of *θυσία ζῶσα*, a living sacrifice: give your persons to God, as a living sacrifice; but now your sins, like the sacrifices in the law, they must be slain. O crucifie the flesh with the affections and lusts thereof, Gal. 5. 24. Destroy the body of sin, Rom. 6. 6. let out the very heart-blood of your bosome corruptions: This is the way to enter aright into covenant with God: As he confirmed his Covenant in the blood of his son, so we must begin our covenant in the blood of our sins. But I will add no more upon this; wherein I have been so large because of the great importance of the matter: and yet I must again refer you to our worthy Divines, who have pressed this duty upon*

Rom. 12. 1.

Dr. Preston of  
the New Cov.  
Ball, Bulkely,  
Rutherford,  
Sedgw. &c.

upon men, much more *convincingly* than I can do. I promised to speak something touching the *explicitness* of our *covenanting* with God; but I have in part *prevented* my self as to that, in what I have laid down concerning the *explicitness* of our *dedication*: And if any desire to be further informed about this, they may look into that *excellent Treatise* cited in the *Margent*, where they will find both *motives* and also *directions* about *express, explicit covenanting with God*. Vindic. of  
Godliness. par,  
1. p. 201. &c.

6. In the *sixth* and *last* place; (I have but one thing more to stir you up to, and then I shall close this *Use*, and that is this;) *Devote your selves to the glory of God*. *David* here pens this *Psalms*, in order to the dedicating of his House; and he begins it thus; (*verse 1.*) *I will extol thee, O Lord, &c.* and he would thus *extol* God, not only by *praise*, but in the course of his *life*, this should be his great design and business: To be set for the glorifying of God, this is a great thing in our *Dedication*. He that truly *dedicates himself* to God, *devotes himself to the glory of God*: I cannot deny, but

but that this is *included*, in what hath gone before; yet because 'tis not so *plain* and *express* there as I would have it, (it being a *point* of so great *consequence*, and so *inseparable* from personal Dedication,) therefore I will speak to it *here*, distinctly and *by it self*. And I conceive, there is not such a *coincidence* and *coalition* betwixt this and the *foregoing Heads*, but that there is some *difference*. As for example; take *subjection to the will of God*; he that acts in *obedience* to this, and fully *resigns* up himself to it, he may be said to *devote himself to the glory of God*, (this being the true *way* of *glorifying* God:) But here I bring in this, upon *another* account, which will somewhat *diversifie* it from the other. *There* you have that, which doth *materially* tend to the glory of God, from the nature of the action, but *here* I am considering the *aim*, and the *intention* of the *person*: He that *obeys* God, doth *that* which brings *glory* to him; he that *devotes* himself to the glory of God, doth not only do *that*, but this is *that* which he *aims* at and *intends*: There 'tis *finis operis*,  
here

here 'tis *finis operantis*; As a worthy person speaks concerning *holiness* and *godliness*; This (saith he) is the difference between them, *holiness* more properly implieth a *conformity* to the Law, and *godliness* an *aim* of the soul to exalt God: so here I may *distinguish* as to that which I am upon: but why do I trouble the Reader with *niceties*? To the business in hand. In general, let me desire you, very much to eye *Gods glory*; let it be *precious* to you; and let your hearts *burn* with an *ardent zeal*, to *promote* and *advance* it in the world. Doth he deserve the name of a Christian, whose soul is not *set up* on this? O friends, doth God *set* himself to further *your good*, and will not you *set* your selves to further *his glory*? Shall so much *mercy* be received from him, and shall no *glory* be returned to him? When *Ahasuerus* read in the Books, how instrumental *Mordecai* had been to preserve his life, he asks, *what honour and dignity hath been done to Mordecai for this*? Pray do you call for the *Book* of mercies, ('tis a vast volume, in every page and line 'tis filled up with *mercy*,) read it a little; there

Dr. Manton  
upon Jude.  
p. 200.

Esth 6. 3.

ἡ τιμὴ τοῦ σώματος  
καὶ οὐκ ἡ ψυχῆς.  
Arist. Rhetor.

there you'll find *creating* mercy, *pre-serving* mercy, *redeeming* mercy, and the many *great things* which God hath done for you: Now ask, *what glory hath God had for all this?* I fear but *very little*; how should this fill us with *shame* and *grief*? O shall we not pay God his *Quit-rent*, or his *Rent-charge*? Doth he *protect* our *persons*, *estates*, *houses*? &c. shall we withhold his *Tribute* and *Customs*? You know what I mean by this. What a *condescension* is it, that the *great* God will receive any *honour* from such *poor worms* as we are? How should this *raise* and *heighten* our *zeal*? Do any *lose* by *promoting* his *glory*? In *advancing* God, we *advance* our *selves*; by this, we *gain* *honour* to our *selves*; *this* is a thing that we are very *ambitious* of, 'tis a *sweet morsel* that we are very *greedy* of: Now the *best*, the *surest* way to *attain* this, is for us to *endeavour* by all means to *honour* God; for he tells us, *He will honour them that honour him*, 1 Sam. 2. 30. The *Romans* so placed the *Temple* of *honour*, that there was no coming at it, but through the *Temple* of *virtue*. Would  
you

you arrive at honour indeed? never think to come to it, but by your *endeavours* to exalt God. To conclude this; Do you expect to be glorifi'd with God in Heaven, and shall not be glorified by you on earth? Doth not that deserve all you are, or can do, in order to the glorifying of God? O set your selves therefore to further this glory of God: If you may do it any way, whether by doing or suffering, Philip. i. 20. whether by life or death, if Christ may be but magnified, 'tis no matter what it costs you; and though you decrease, and go down in the world, if Christ may increase, and God may be honoured, Joh. 3. 30. do you rejoyce. How should we carry it, like Persons indeed dedicated to God, if we were thus zealous for Gods glory; 'tis not enough to talk of this, or to do something in a slighty, careless, perfunctory manner, in order to it; but we must study, plot, contrive, act to our utmost, devote our selves to the glory of God.

More particularly, I will leave two things with you:

I. Let your deportment and conversation be such, that God may be glorified.



Matth. 5. 16.

*ed. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven: (so Christ exhorts you.) The matter of our lives should be such, or our lives (materially considered) should be such, as that glory to God might result from them. This glory of God, lies in the displaying and manifesting of his glorious Attributes and excellencies, to and before the world: (I speak of Gods manifestative glory,) Joh. 17. 4. compar. with verse 6. Numb. 14. 21. Levit. 10. 3. Psal. 72. 19. You that profess your selves a dedicated people, do you so live, that you may display and manifest Gods infinite perfections, that you may make them visible and conspicuous, to the world: live out the holiness, wisdom, mercy, goodness of God; that those that see your conversations, may see much of God in them: The Apostle speaks of holding forth the word of life, Phil. 2. 16. There is an holding forth of the God of life, as well as of the word of life. And the Saints are said to be a chosen generation, a royal Priesthood, a peculiar people, that they should [ shew forth ] the vertues of him;*

him, who hath called them out of darkness into his marvellous light, 1 Pet. 2.

9. Dedicated persons must *shew forth* the excellencies of the blessed God, in their deportment: 'tis not enough for them, in their own thoughts, to acknowledge and admire them, but they must *show forth* them to others. O let us often put this enquiry to our selves, *Do we so live, as that the Attributes of God are made visible and conspicuous in our conversations?*

2. Let the glory of God be your *supream and main end*, both in the *whole life*, and also in *particular actions*.

1. *As to the whole life*; take it in the lump and mass, this should be every mans end in life, to exalt God. O Lord thou art my God, I will exalt thee, Isa. 25. 1. We live, but what is the end which we propound to our selves in living? Many carry it, as though they propounded no end at all to themselves; they come into the world, and know not *wherefore*, and then go out of the world, they know not *whither*. O that any should be so brutish! what a sad thing is it, when there shall be an

M end.

end to terminate life, that there is no end, to raise and elevate life! The most have an end, but 'tis not *this* end: That which they aim at, is to get wealth, to be great in the world, to please the flesh, to pamper the sensual part, to make provision for posterity, &c. But as to the glorifying of their Creator and Maker, that they never intend. This is sad; are *these* ends fit for a man? Much more, are they fit for a Christian? O that mens profession should be so high, and their ends so low! Let it be otherwise with you; let the end of your life be Gods glory: An end makes the man, this end makes the Saint. Here lies the excellency of a man above a beast, he propounds an end to himself, and acts accordingly. Here lies the excellency of the Saint above a man, his end is the glorifying of God; this is a blessed end indeed; let it be yours. If you live, live to God, if you dye, dye to God, in both eye God as your principal end: The person and the life, are to be judged by the end; when the glory of God is the end, then person and life are truly excellent. God judges not of men  
by

Rom 14. 7.

by *particular acts*, but by their *fixed and ultimate end*. O as life is *derived* from God, let it be *devoted* to God: As his *mercy* is the *spring* of life, let his *glory* be the *end* of life. What *unspeakable comfort* and *holy confidence* will this give you, when you come to *die*, if you be *sincere* in this. *At the ending of life, 'tis the end of life that is sweet.* 'Twas so to Christ, I have *glorified thee on the earth, &c.* And now, O Father, *glorifie thou me, &c.* Joh. 17.

4, 5. To Paul, To me to live is Christ, and to die is gain, Phil. 1. 21.

\* The words are *variously* interpreted, but the most of Interpreters put *this sense* upon them; Paul lov'd Christ, Christ was the *matter* and the *end* of his life; and upon this, *death* was *gain* to him. If you would be *holy* in *life*, *happy* in *death*, aim at nothing in your *general course*, short of Gods glory.

\* Hic nobis proponitur, quis sit præstantissimus vitæ scopus. Scotan. Omnes vitæ meæ actiones ac persequutiones ad Christi gloriam tendunt, & diriguntur. Piscat. Vitam meam Christo & Evangelio consecravi. Esthiasi:

2. Let this be your end in *particular actions*: these are of several kinds, some are *Natural*, some *Moral*, some *Spiritual*; and the *particular acts* un-

der these are *innumerable*; well, let all be referred to the *glory of God*; whatever you do, whether you eat, or drink, or trade, or converse, or pray or hear, in every action *intend* and *aim at this*. It cannot be imagined,

that a man in every individual act, should *formally* and

\* Non oportet ut semper aliquis cogitet de ultimo fine, quandocunque aliquid appetit vel operatur: sed virtus primæ intentionis, quæ est respectu ultimi finis manet in quolibet appetitu cujuscunque rei, etiam si de ultimo fine actu non cogitur, sicut non oportet, quod qui vadit per viam, in quolibet passu cogitet de fine. Aquin. 1. 2. Qu. 1. Art. 6.

*\*explicitly* intend Gods glory; but this is the *bent* of the *heart*, and a gracious person *charges* this upon himself, (*as far as 'tis possible,*) *explicitly* to eye it; and where he doth not come up to this, yet

his *main tendency* is that way. As the Traveller doth not think of the *place* whither he is going, every *step* of his way, but there's his *aim*, and therefore he *keeps on* in his way, and *often* he *revives* upon his thoughts, whither he is going: Thus 'tis here, in a belie-

vers *eyeing* of the *glory* of God, as his *end* in all his actions. Let this be done by you; In every thing that God doth,

Duobus modis referri aliquid ad Dei gloriam dicitur; jam formaliter & explicitè, &c. Vossius, Thef. Theolog. de Virt. Gentil. Th. 2 p. 559.

doth, his glory is his end: In Creation, in *Providential Acts*, in *special Acts of Grace*, still his glory is his end: I have created him for my glory, *Isa.* 43. 7. I wrought for my names sake, *Ezek.* 20. 9. To the praise of the glory of his grace, (or glorious grace,) *Eph.* 1. 6. Should not we imitate God in this, in every thing we do, to make his glory to be our end also? Take heed of other ends, especially in religious acts: we are too apt to give way to bad ends, in the best actions: How often do we make God the object of worship, when Self is the end of it? What horrid hypocrisie is this! how is God provoked by it! Sincerity and hypocrisie are best discovered by a mans ends in what he doth: An Hypocrite may do much, but he can never sincerely aim at Gods honour. And all that he doth, is all spoiled, because his end is naught. As in the case of *Jehu*, he did that which was according to the will of God, but self was his end, he aimed at his own applause, (Come see my zeal for the Lord of Hosts, *2 Kings* 10. 16.) And

M 3

there-

*Quicquid boni fit ab homine, & non propter hoc fit, propter quod fieri debere vera sapientia precipit, et si officio videatur bonum, ipso non recto sine peccatum est.* Aug. contra Julian. l. 4. c. 4.



therefore all that he did was *evil* in the sight of God; he counted it but *murder*, *Hos. 1. 4.* O how many mens *preaching, praying, &c.* is *turned into sin*, because *self* is that, which they aim at in all. 'Tis the *end* that *specifies the action*, and gives a *goodness* and *rectitude* to it, (according to the known *maxim* in Philosophy:) A *good end* will not make a *bad action* good, but a *bad end* will make a *good action* bad. 'Tis one thing to do what is *good*, and another thing to do it *well*; 'tis never *well* done, but when *grace* is the *principle*, the *word* the *rule*, and the *glory* of God the *end*. God stands much upon *this*, he will be honoured as mens *end*: He being the *first cause*, he *must* be and *will* be, the *last end*, *Rom. 11. 36.* O 'tis one of the *greatest pieces of idolatry*, to make *self* ones *end*. And therefore be very careful here, that in *all* you eye Gods *glory* as your *last end*: do that *which may be seen*, (*Matth. 5. 16.*) but take heed of doing any thing *to be seen*, *Matth. 6. 5.* In the *whole course of life*, in every *action*, say (with the *holy Father*) *Propter te Domine, Propter te Domine.*

I live, 'tis for thee, this and that I do,  
'tis for thee : As far as I can possibly  
go, in all things, 'tis thy glory that I  
aim at. Thus let every one devote  
himself to Gods glory : Nothing short of  
this will be *Personal Dedication*. And  
so I have done with this Use.

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CHAP. 5.

*Directions, shewing in what manner  
Personal Dedication must be  
managed.*

HAVING thus fully urg'd the duty Use 4.  
upon you, (both in the general  
and also in the several branches of it,)  
my next work, is to give you some  
*Directions* about it ; and I will here,  
1. Shew you, after what manner you are  
to dedicate your selves to God : 2. What  
you are to do, in order to the practice of  
it.

As to the first, I will lay before you  
a few *Directions*.

1. Let your *Dedication* be entire ;  
(or) dedicate your selves entirely to the

Lord; for 'tis not *sincere*, if it be not *entire*: Many think they dedicate themselves to God, when they do but deceive themselves, because they do not do this *entirely*. I shall only instance in *two Heads*, unto which, that (which I am upon) doth mainly refer; and they are *Donation* and *Subjection*.

1. There is *Donation*, the giving of a *mans self* to God;—this is a *main thing* in *Personal Dedication*; now see that you do this *entirely*; that you give *whole self* to God, without all base *reserves*: God will have *all or nothing*: *Reservations* in this case are very *dangerous*: You know what befel *Ananias* and *Sapphira* upon their reserves, in *keeping back part of the price of the land*, *Acts* 5. 3, 4, 5, &c. when you pretend to give *your selves* to God, take heed of *keeping back* any thing from him; the *life* of your *souls* will be endanger'd by it. The \* *burnt-offering* was to be offered up *wholly*; *Head*, and *Body*, and *Legs*, and *Entrals*, *all* were to be burnt on the *Altar*: (therefore it was called ὁλόκαυστον,) and in this, it differed

\* Deut. 33. 10.

Levit. 4. 11, 12

Levit. 7. 32. &

18, 9.

*Differentiam*

*Hostiarum &*

*Holocaustorum*

*in Levitico*

*pleniùs disci-*

*min: Holocaustum*

*ita sunt, quæ super Altare integra concremantur. Victimæ & Hostiæ, quarum pars offertur Altari, pars sacerdotibus traditur. Hieron. in c. 56. Isaia. Vid. Gualterium in Marc. 12. 33. de Holocaustis.*

from

from the *peace-offering* and *thank-offering*, where *part* was *Gods*, and *part* the *Priests*, and *part* the *offerers*. We must be as the *burnt-offering*, all *without* us, *within* us, *all* that we *are*, or *have*, must be dedicated to God; nothing must be kept for our selves, (but only in *subordination* to God:)

The *Apostle* (in that *Scripture* so often cited) bids us, to *present our selves a living sacrifice*: Now (as *Grotius* observes) this *Suetia*, the *general* word (*sacrifice*) *per excellentiam dicitur de Holocausto*: (so 'tis often taken:) so that we must not only *offer up* our selves to God, but we must *offer* our selves as an *Holocaust*: And this is that which I am driving at; our *giving* of our selves to God must be *entire*. As for example; we are made up of *body* and *spirit*, *both* are *Gods*, and *both* must be *given* to him, 1 Cor. 6. 20.

We have an *heart*, that must be *given* too; that God in *special* calls for, *Prov. 23. 26. My son, give me thy*  
 \* *Heart*: All we give is *nothing* without this; God values not your *estates*, your *external services*, if you withhold your *heart* from him; where's your

\* *My God, what is a Heart, That thou shouldst it so eye and woo, &c. Herb. Poem. p. 54.*

*love*

love to God, if you do not give him the heart? As *Dalilah* said to her Husband; *Judg. 16. 15. How canst thou say, I love thee, when thine heart is not with me?* Ah, and God will have the whole heart too: He loves a broken heart, but not a divided heart: 'Tis said of *Josiah*, *He turned to the Lord with all his heart, and with all his soul, 2 Kings 23. 25.* O if you dedicate your selves to God, let him have all the heart and all the soul: The heart is the seat of the affections; to give the heart, and all the heart to God, it is, to let all the affections in their greatest fervour run out after him: How doth the Creature please God, when his love, delight, joy, desire, fear, are principally placed upon himself: Again, you have parts, gifts, abilities, interests, estates, give all to God. He gives to you, that you may give to him; whatever gifts or endowments you have, you had them from God, let them be imployed for God: May be you are men of interest, O that you would improve it for God; or you have full estates, honour God with your substance; you shall not lose by it, So shall

*shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Prov. 3. 9, 10. you have them for this end; God doth not give men riches, that they may spend and gratifie their lusts, that they may live high, wear rich apparel, build magnificent Houses; but that they may do good, and serve and honour the Donor with all they have. Give back your estates to God; that is, resign them up to his will; imploy them in his service, improve them for his glory, be ready to part with them for his sake: O, that where God hath given these things, he would also give an heart, thus to return them to himself. I beseech you consider what you have, within, without, and let God have it all: This is to be entire in your giving, and so consequently in your Dedication. In the Covenant of Grace, God intirely gives himself and his All to us, in our Dedication we must do the same to him; as upon that I can say, Deus meus & omnia, God is mine, and so all is mine; so upon this I must say, Ego suus & omnia, I am his, and all that I have is His.*

2. Second:



2. Secondly, There is *subjection*; in reference to this, your *dedication* must be *entire*: According to the *entireness* of a mans *subjection*, so is the *entireness* of his *dedication*; the *entireness* of the *former*, lies in the *universality* of *obedience* to the *whole will* of *God*; when the heart is brought *obedientially* to close with *every command* of the word, then its *subjection* is *entire* and *full*. Thus then you must dedicate your selves, be willing to live in an *universal subjection* to Gods will: As there must be no *reserves* in *giving*, so there must be no *reserves* or *partiality* in *doing*: Give *all* and do *all*, then the *dedication* is *right* and *genuine*. This is (in the *phrase* of the *Apostle*,) *ἐκπληρῶσαι τὴν ὑπακοήν*, to fulfil obedience, 2 Cor. 10. 6. to \*fulfil after God, (so 'tis in the *Original*,) ('tis spoken of *Galeb*,) *Numb.* 14. 24. to be compleat in all the will of God, *Col.* 4. 12. to be righteous in all the commandments of God, (as 'tis said of *Zechary* and *Elizabeth*,) *Luke* 1. 6. O let it be thus with you; whoever thou art, that professest thy self to be a Christian, and that thou hast dedicated thy self

to

\* Vajemalle  
Achari.  
Perfecit post  
me: Verf. Syri-  
aca.

to God, look to the *extent* of thy *obedience*, that it be *adequate* and *commensurate* to the *whole will* of God: where the heart is sincere, it will be thus; as *lines* that are *streight*, put them *together*, they will all along be *contiguous*; so where the heart is *right*, it *suits* and *joyns* with the *whole law*, when you bring it thereunto. *David's sincerity* lay in this; 'twas a very *high character* that God gave of him, when he stiled him, *A man after his own heart*: now what was *this* grounded upon? upon his *integrity* in his *obedience*: *Acts 13. 22. A man after my own heart, which shall fulfil all my will.* He that is for a *full compliance* with Gods will, he's *just* such a person as God desires, he hits exactly with *his heart*. O sirs, that you would come up to this; be not *partial* in your *obedience*, that's to be as a *cake bak'd on one-side*: *Ephraim's partiality* is set forth by that *allusion*, *Hos. 7. 8.* Let me assure you, where your *obedience* is *partial*, your *dedication* is but *hypocritical*. Many go *very far*, they do much, and they seem to come very *near* the matter, and yet they fall short, because  
here

Mr. Vines up-  
on Numb. 14.  
24.

here they are defective. There's a great difference betwixt *obeying in part*, and being *partial in obedience*: The first is from the *imperfection* of the state, the other is from the *hypocrisie* of the heart: He that obeys in *part*, would do more, and is troubled that he doth no more: he that is *partial* in obedience, thinks he doth enough, and if he should do more he would do too much: The best of Saints obey but in *part*, but 'tis your *insincere professors* that are *partial* in their obedience. Take heed of this I beseech you: do not *pick* and *chuse*, to keep one command, and to break another, but carry an *equal respect* to all, then you shall not be *ashamed*: Psal. 119. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.*

But that I may be more *particular* in this *Head*, let me say two things to you, (and I pray that God will make them effectual :) *Cherish no sin, Baulk no duty; Do nothing, (I mean, willingly, allowedly, designedly,) that God forbids. Do every thing (to the utmost of your strength) that God enjoyns.*

I. *Let no sin be cherished by you, 2 Tim. 2. 19. Let every one that nameth the name of Christ, depart from iniquity: The indefinite is equipollent to the universal; he that names the name of Christ, and says, he hath dedicated himself to Christ, he must not allow himself in any one sin, he must depart from all iniquity. The word is full of prohibitions against every sin, and of commands, to part with every sin; (but I need not quote them in so known a thing:)* O if you would indeed *dedicate* your selves, mortifie every corruption, put away every sin, let not one *Agag* live, not one *Dalilah* or *Herodias* lie in your bosoms; especially let the *right eye* be pulled out, Matth. 5 29. and the *right hand* be cut off; the *Delictum dilectum*, (as *Aug.* calls it,) let that go. Thou hast not given thy self to God, so long as thou hast a *Peccatum in deliciis*, entertained and cherished by thee. O what *subtile insinuations*, and *pleadings* are there in our hearts for sin, pray answer them with *abhorrence* and *detestation*. Their G-n. 19 20. great plea is the *smallness* of the sin; they say, as *Lot of Zoar*, *Is it not a little*

*little one?* O beloved, do not hearken to your naughty hearts; can any sin be *little*, that is the violation of an *holy Law*, and committed against a *great God*? Though it be but *petty Treason*, will you make nothing of it? will not *little sins* leave *much guilt*, and so do you *much mischief*? *Many little sums* make the *account* swell to a *great sum*; *little sands* make the *great mountains*; and *little drops* make the *great Ocean*. Do not *little sins* make way for *great sins*? He that *allows* himself in a *little sin*, will not long stay there; he'll go on to *greater sins*. If the *little Thief* get into the house, the *great ones* will not be out long. *Little sippings* end in *drunkenness*, (if they be often reiterated) as well as *full draughts*: the *cloud* that is very *small* at the first, in a little time over-spreads the *whole Heaven*. The \* *less* the sin, the *higher* the *contempt*, for this shews, that the soul can break with God, for a *very trifle*: O do not stand *mincing* of the matter, if it be a *sin*, have nothing to do with it.

2. *Let no duty be baulked*: To do *all* that God commands, and therefore because

Si curare par-  
va negligimus,  
insensibiliter  
seducti, auden-  
ter etiam ma-  
jora perpetra-  
mur. Gregor.  
Mor. l. 10.  
c. 14.

\* See Dr. Tay-  
lor of Repent.  
p. 127.

because God commands it, this is a most certain evidence of a gracious heart. And shall it be so with you? O the time is hastening, when one good evidence of sincerity, will be more to you, than all your *Writings, Deeds, Evidences* for your worldly possessions: you cannot have a better than this, to conform to the whole will of God, in doing all that he requires; and therefore labour after it. Saul did something, but he did not all that was commanded, and that lost him his Kingdom. How many lose Heaven by their being partial in the law of God: As for duties that are *easy and safe*, they can submit to them, but as to those, that have much of *difficulty and danger* in them, here they shrink, and beg Gods excuse: As you love your souls, take heed of this; let the duty be never so painful, let flesh and blood never so much oppose it, be it never so contrary to your carnal interests and inclinations, doth it expose you to never so many hazards, losses, crosses in the world, yet if it hath Gods Stamp and impress upon it, yield obedience to it: O this is dedication in

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deed!



deed! Suppose it should be the offering up of an only son, suppose it should be pray and die, or own a reproached, scorned, persecuted Christ, or taking up the cross of Christ, and forsaking all for him; I say, suppose it should be *this* or *that*, will you say, Lord, let it be what it will, I will do it, (according to my strength) this is to be a Christian. O consider, there's the *same* authority for *all* duties, that God who enjoyns the *one*, enjoyns the *other* also: There is such a connexion betwixt them, that if you leave out *one*, you leave out *all*;

\* He that customarily, &c. breaks any one Commandment, ventures to violate that Authority, which by one and the same ordination, made the whole Law equally binding, and by consequence is habitually, and in preparatione Animi, a transgressor of the whole Law, Reyn. Life of Christ. p. 507.

\* De Provid. L. 3.

\* one allowed omission or commission is a violation of the whole law; so you have it expressly, Jam. 2. 10, 11. 'Tis a good speech of \* Salvian, *Non est justa causatio cur preferantur ali-*

*qua, ubi facienda sunt omnia*; There can be no just reason, of preferring some duties before others, when all is to be done: And again, *Quando servus ex Domini sui jussis ea facit tantummodo qua velit, jam non Dominicam implet volun-*

*voluntatem, sed suam; When the servant picks and chuses, in his masters commands, and only doth what he himself hath a mind to, he doth not do his masters will, but his own. Many such considerations might be alledged, but I must contract; O fulfil after God; let the duty be what it will, 'tis good; the assistance of God shall make it easie, and the recompence of God, shall make it gainful. This is the first thing, your dedication must be entire, and I have shewn, wherein the entireness of it consists.*

2. Secondly, *Let your dedication be constant and perpetual, (or) let it be for constancy and perpetuity. As it must be entire without reserves, so it must be constant, (or for constancy) without limitation of time. This is further requisite to the truth and reality of Personal Dedication; \* what is true is lasting, what is feigned is not so; Paint soon washes off, but the colour that is natural abides, and is permanent. 'Tis perseverance and constancy, which makes the difference betwixt professor and professor; and so betwixt Dedication and Dedication.*

*\* Perpetua ac solida sunt, quae vera sunt, simulata non perseverant. Ambros. Officior. l. 2. c. 22.*

Do you desire to dedicate your selves to the blessed God, and to do this *to purpose*? Then do it for ever; let it be, for *all the days of your life*, (Luke 1. 75.) Thus David did, Psal.

119. 112. *I have enclined mine heart to perform thy statutes alway even unto the end.* And (verse 117.) *I will have respect unto thy statutes continually.* O blessed David! not so much because a King, as because a sincere self-dedicating Saint.

I shall not need to speak much to this, by way of enforcement; do but look into the nature of the act, and into the several parts of this dedication, and they all call for this perpetuity: You do therein give your selves to God; and will you give and take away again? We do not like that in our petty gifts, will God like it? In dedication you make over your selves, as a free gift, and that without all power of revocation: men sometimes give an estate, but they reserve a power of revocation; and therefore they may alter, null, withdraw their gift, as they see good: But 'tis not so in the creatures giving himself to God, for this  
he

he doth *irrevocably, irreversibly*: If you will *dedicate* your selves, you must *thus* do; give your love, fear, service, obedience to God for ever; and if so, then you must be *constant*. In *dedication*, you *bind* your selves to God, to be *his*; for *how long*? for *for ever*. 'Tis not here, as 'tis in the case of a *Servant*, or an *Apprentice*, who *bind* themselves to their *masters* for *such a term* of years, and when they are *expired*, then they are *free* from their *obligation*, and are at their own dispose again; I say 'tis not *so* here; but 'tis, as in the *conjugal bond* 'twixt *husband* and *wife*, where the parties enter into a mutual obligation, to bind so long as *life shall last*. In *dedicating* your selves to the Lord, you enter into an *everlasting obligation* to him, to be *his*, world without end: As it was with the *servant* that was *bored*, *Exod. 21. 5, 6*. If the *servant* shall plainly say, I love my master, my wife, and my children, I will not go out free: Then his master shall bring him unto the *Judges*, &c. and his master shall bore his ear through with an *Aull*, and he shall serve him for ever: So here, O (saith

the *self-dedicating* Christian,) I love God, I like his ways, I owe him all my service, I will not go from him, I will serve him whilst I live; and therefore I here dedicate & bind my self to him to make this good; can he now afterwards recede from this, & leave God, when he hath entred into such an *eternal obligation*? I might also speak to the *other branches* of self-dedication; as the *fixedness of the resolution*, *Alienation for Gods Use*, *Devotedness to his glory*, they all include and connote *stability, constancy, perpetuity*; so that without this, there can be no dedication. Oh, if you would do this *thoroughly*, you must be Gods for ever. There must be no conditions, no *ifs and Ands* in the matter, your dedication must be *absolute*; and there must be no *changings* or *alterations* or *withdrawings* in the matter, your dedication must be *permanent* and *everlasting*.

3. Thirdly, Let it be free, *voluntary, spontaneous*: Do it *μὴ ἀναγκαστὸς ἀλλ' ἑκείνως*, not by constraint, but willingly, (as the *Apostle* exhorts *Elders*, with respect to the feeding of the flock of God, 1 Pet. 5. 2.) Self-dedication must not be

be a thing extorted from you, but it must be the matter of your choice:

*Psal. 119. 30. I have chosen the way of truth.* He that offered a burnt sacrifice, he was to offer it of his own voluntary will, (as 'tis expressed, *Exod. 1.*

*3.*) And indeed in all offerings God stood upon this willingness, *Exod. 25.*

*2. Of every man that giveth it willingly with his heart, ye shall take my offering:*

'Twas the great commendation of the Fathers and Princes of the Tribes of Israel, &c. they offered willingly, *1*

*Chron. 29. 6.* And 'tis recorded to the honour of Amasiah, He willingly offered himself unto the Lord, *2 Chron. 17.*

*16. Dedication-work is offering-work;* God expects, that you should freely,

willingly, chearfully offer up your selves to him. O be a willing people

in the day of Gods power, *Psal. 110. 3.*

Dedicating persons, they are to be Amminadib, a willing people, \* *Cant. 6. 12.*

I say, be you such; let your dedication come off freely and readily:

you have no reason to stick at this:

*free people. The Greek putteth both words in one; make it a proper Name; The Chariots of Aminadab; it rather denoteth the people of Christ, which are voluntiers in the, &c. Ainsw. in Cant. 6. 12.*



'Tis never *well* with you, till *this be done*; you never so much consult your own interest, or advance your own good, as when you dedicate your selves to God. Are *sinners* so *willing* to *resign* up themselves to *sin* and *Satan*, will not you be *willing*, to *resign* up your *selves* to God? 'Tis true, you give *away* your *selves* in this act; but 'tis to God; can *self* be *better* given than to *him*? Do you do *more* to God, than what he doth *to* you? Are you not better in *his hands*, than in your *own*? Is this any thing more, than the *paying* of a *debt*, and will you not *willingly* pay your debts? 'Tis true, in this you *surrender* up your selves, but 'tis to the *will* of God; and is not this such an *excellent will*, that you may *thus do*, with the greatest readiness? What is Gods will, but a *draught* or *copy* of his own *holiness*? (which is his glory,) What do you do in this, but take the right way, to *live* as God *lives*, and so (according to your *measure*,) to partake of his glorious excellencies? And so I might go on to the rest; you have the highest *attractives*, the most *alluring arguments* that  
that

that are imaginable, to draw you to this dedication; O therefore with all *alacrity* and *readiness*, come up to it. Do not do it, because you *must* do it, but because you *will* do it: *Devote* your selves to God, as the *wife* devotes her self to the person, *whom* she dearly *loves*, in *relation* to whom, she places all her *felicity*.

4. Fourthly, *Be speedy in your dedication*; do not *delay* or *procrastinate*, but fall upon the work *presently*: 'Tis the *subtily* of *Satan*, to make men to *delay* a duty, when they cannot *deny* it: Though there be but *few* that do actually dedicate themselves to God, yet bring me a *man*, who hath any thing to say *against* it; the *thing* is so *evident*, that surely none dare deny the *excellency*, the *reasonableness* of it, and their *obligation* to it; but yet they *put it off* from time to time; they are convinced it must be done, and ought to be done; but there's *time enough* for the doing of it. O (my brethren) take heed of this. Pray answer me, *will you dedicate your selves to God, or not?* I must have your answer, will you dedicate your selves

selves to God, or not? *We will*, (I encourage my self to take that for your answer;) then I go on; *when will you do this?* When shall resolution be put into practice? do you say, *to morrow*, the next week, the next year you'll do it; then your answer, as to the main question signifies nothing: He that says, he will dedicate himself to God, but *not yet*, doth in effect say, he will never do it: *delays* in this case are little better than *absolute denials*: *Gods delays* to us, are not *denials*, but *ours* to him, are *so*: O *delay* no long-

*Quamdiu cras, quamdiu cras?*  
*quare non modò, quare non hâc ho-*  
*râ finis turpitudinis meæ. Aug.*  
 Conf. l. 8. c. 12.

\* *Pœnitenti veniam spondit,*  
*sed vivendi in crastinum non spo-*  
*spondit. Id.*

er; you say, *to morrow*, *hereafter*, why not *now*? why not *to day*? why not *presently*? Have you not put off God, and made him wait *too long* already?

Do not *delays* make the *dedication* to be more *difficult*? \* Are you *sure* of *to morrow*? can you *assure* your selves, of the *gales* of *Grace* to blow *to morrow*? O let it be *to day*, while it is called *to day*, Heb. 3. 13. *Now is the accepted time, now is the day of salvation*, 2 Cor. 6. 2. *David made haste and delayed*

*layed not*, Psal. 119. 60. Possibly, some in the reading of these Papers, may *resolve* to dedicate themselves, let such fall upon the duty *presently*; 'tis good *striking* whilst the *Iron* is hot: 'tis good to *hoist* up the *sails* whilst the *wind* serves: 'Twas a *good speech* of one, As to matters of duty, for many years *he had known no to morrow*; (meaning, *he always presently set upon duty*;) let it be *so* with you *as to dedication*: Seneca speaks of some, who are always *beginning* to live, these he says, *live ill*; so there are some, who are always *beginning* to dedicate themselves, *To day* they say, it shall be done *to morrow*, and then they put it off to *another morrow*, and so the *conviction* is *smothered*, and the work is not done. O what you find in your hearts to do, do it *speedily*, without all further *delays* or *procrastination*. Thus I have *directed* you as to the *manner*, how you are to *dedicate* your selves to God; you must be *entire* in your *Dedication*, without all *reserves*; *constant*

*Ego à multis annis crastinum non novi.*

*Malè vivunt, qui semper vivere incipiunt.*  
Senec.

*Caveamus hunc scopulum differre. Quot hominum millia vel hanc unam ob causam malè finierunt, quia distulerunt, minimè differenda. Quid crastinum saluti tuæ destinæ? Crastinus dies tuus non est: Hodie-ernus est. Hodie quæso, hanc horâ, jam age quod agendum est: Cras aut perendie ubi tu eris?*

*stant in your Dedication, without all limitation as to time; free and willing in your Dedication, without constraint and backwardness; and speedy and present in your Dedication, without all delays.*

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## CHAP. 6.

### *Helps to further Personal Dedication.*

**T**HE *second thing*, in which I propounded to give you some *direction*, was to shew you, what are those *means or helps*, which are proper for the *furtherance* of this *self-dedication*. O that *some soul* might be brought to an *earnest desire* of some faithful *advice* about this: that some poor Creature might say; well, I see what my duty is, I am convinced by what hath been said, that I am *bound to dedicate*, and *thus to dedicate my self to God*: But what shall I do, in order to the bringing of my heart, to the *real performance* of it? In hopes that *some may herein desire satisfaction*, I will lay down

down a few directions. And because I intend to be very short upon this Head, I will only name three great helps towards it.

I. The first is consideration: the first step to sincere dedication is serious consideration; the reason, why so few come up to this, is the want of serious weighing and considering of things; 'tis inconsideracy that keeps the most in their non-dedicated estate; if men would but bethink themselves (as 'tis 1 Kings 8. 47.) and dwell upon things in their most fixed and retired thoughts, surely they would close with God, and give up themselves to him: This is the foundation upon which all is built? 'Twas the Prodigals consideration, that brought him home to his father: Luke 15. 17. when he came to himself, he said, How many hired, &c. first he came to himself, (and seriously considered what his state was, and how it might be bettered,) and then, he came to his father. Parallel to this, is that Hos. 2. 7. She shall follow after her lovers, and shall not overtake them, &c. then shall she say, I will go and return to my first Husband, for then was it better



*ter with me than now. Here is Penitential resolution grounded upon serious consideration. So David, Psal. 119. 59. I thought on my ways and turned my feet to thy testimonies. O what a powerful influence hath this upon an holy course, and indeed upon all the duties of Religion! And therefore this I would urge upon you, in order to Personal Dedication: Do but consider, what God is, what a right he hath to you, how you cannot be happy but in him, what an excellency there is in his ways, what a great nothing the world is in comparison of him, how sin debases you, whilst holiness is your advancement, how necessary self-dedication is to the future glory. Were these and other things duly weighed, certainly you would not withhold your selves from God, or stand off from him a moment longer: Do but fix your thoughts upon what hath been laid down, to press the duty upon you, and (by Gods blessing,) I trust something will be done in this great work. Some sudden and transient thoughts will be ineffective, the bare reading of what I have wrote, will signifie but little; but*

but if the Lord will give you an heart to dwell upon things, and to be seriously considerative, then there will be some good success.

2. Secondly, *Another great help is self-denial: This, this, is the main: self-denial must go before self-dedication; self must be deny'd, before self will be dedicated: O how readily, how easily doth self-dedication go on, upon self-denial: 'Tis this self that keeps us from God, and sets us against God; till that be dethroned, God will never be exalted.* Self-dedication, as it furthers self-denial, so 'tis furthered by it. Our Saviour tells us, if any man will come after him, he must deny himself, Luke 9. 23. this is, not only the condition of the person, (or laid upon the person that comes to Christ,) but 'tis the condition of the act, or that which is requisite to the act of coming to Christ; for without self-denial no man will come to Christ. And so 'tis in the dedicating of our selves to God: As any man desires to do this, first he must deny himself; and this is that which makes self-dedication so difficult; it depends upon that, which  
is

is one of the *hardest duties in the Gospel*; *he that can deny self, can do any thing.*

Now there is a *double self*, which must be *deny'd*, in order to *Personal Dedication*; that which we call *sinful self*, and that which we call *worldly self*, (I make use of it as a *common distinction*, but I know 'tis not a good and accurate one, for *worldly self* is *sinful self*, and so the *membra dividencia* are not *opposita*.)

I. *Sinful self must be denied*: Till the heart be *disengaged* and *disintangled* from *sin*, and freed from the *love* and *dominion* of *sin*, a man will never *give himself to God*; so long as there is any *one lust predominant*, (let it be what it will,) there will be a *keeping off from God*: Never did any *dedicate himself to God*, but *first sin was subdued* in him: *after this is once done, self-dedication follows in course*. Therefore *begin with the heart*, see that the *power of sin* be broken there; as the *Priests in the cleansing of the Temple*, they *first began with the inner part* of it, and *fetch'd out all the uncleanness* that was there: So do you, if you would

would be the Lords, by *donation* and *resignation* of your selves, look into the *heart*, purge out that *sin* that is *there*, get every *corruption* mastered, put it away with detestation, and then you are in your way: A man shall find, if at any time he doth but think of *dedicating himself* to God, if there be any *one sin* reigning in him, this will make him *hang off* from God, and it will *smother* all *inclinations* in him to that which I am upon. O therefore *down with sinful self*; as *sin* goes down, God goes up in the soul.

2. Farther, *worldly self* must be *denied*: for the carnal *worldly part* in the sinner, always sets it self against God: O what *suggestions*, *reasonings*, *solicitations*, doth this follow him with, to keep him off from God! Till a man therefore be *crucified* to the world, and that *earthly part*, that is in him be removed, there's nothing to be done. The young man in the Gospel, did seem to bid fair for this *dedication*, but his heart being *unmortified* to the world, that *spoil'd* all: Luke 18. 22, 23. God and the world cannot have the heart at the same time; the heart cannot be gi-

Gal. 6. 14.

Gal. 5. 24.

Rev. 12. 1.

Col. 3. 3.

Philip. 3. 8.

ven to God, if the world hath the prepossession of it. O begin your work at the right end, take a right method, that you may make something of it. Would you set upon dedication-work? begin with crucifixion-work; let those earthly affections that are in you be crucified, get the Moon under your feet; be dead to present things; look upon all here below, as dross and dung; pull the world off from the throne; do this first, and then you will certainly surrender up your selves to God. This is the second means: I am the shorter in it, because you have so many helps elsewhere about it.

3. The third is Prayer: In consideration you plead with your selves, in Prayer you plead with God; the former will not avail without the latter: A man may think and think to eternity, and yet be but where he was, if God by his mighty power doth not do the work: Self-dedication is our act, but 'tis done in Gods strength: Isa. 26. 12. Thou hast wrought all our works in us. The desire of it is of God; the actual performance of it is of God; He worketh in us both to will and to do of his good pleasure,

pleasure, Philip. 2. 13. As none can come to the Son, unless the Father draw him, (Joh. 6. 44.) so none can dedicate himself to the Father, without the efficacious, Almighty drawings and workings of the Spirit. First the heart is framed to this by divine grace, and then the person gives himself to God. The giving, self surrendering, resolving, separating, covenanting, God-glorifying part of dedications, are each of them, all of them of God; all brought about by a supernatural power: Reason may suggest much to further this, but it will never produce it in the soul: O therefore pray, call in Gods help, set your selves to beg this frame, and you shall prevail. The work is as good as done, when your hearts in prayer are drawn out after it. Go often to the throne of Grace, and plead thus with the God of all Grace: Blessed Lord, I would fain dedicate my self to thee, the desire of my soul is, that I may live and act that, of which here I have read so much; I have been my own too long, now I would be thine, entirely thine, everlastingly thine; but I'm a poor weak creature, and not only unable to come up



to this, but naturally I'm averse to it; O do thou help me, do thine own work in me; give to me, that I may give my self to thee: draw me, and I will run: O illuminate my understanding, bow my will, rectifie my affections, work me up to self-denial, set in with consideration, and fully convince me: O for Christs sake do not leave me in my natural non-dedicated condition; encline mine heart to an universal subjection to thee: Do that in me and for me, which all creatures in Heaven and Earth cannot do: Let my condition in the world be what thou pleasest, but (Lord) let me be in the number of those few, who do sincerely devote themselves to thee: O glorifie the riches of thy grace towards me, and let the day of thy power arise upon my soul: and in spite of all opposition, do thy work in me, that Personal Dedication may end in eternal glorification. Thus Pray and God will hear.

## CHAP. 7.

*Some things in special urged upon the people of God, in reference to their Dedication.*

**H**itherto I have been speaking to *men*, as they lie in the *general lump or mass*; I will now direct my discourse to the *people of God*, whom he hath *singled and called out of this mass*; I will leave a *few things* with them, and so close up this *first Head of Personal Dedication*.

You therefore that are *Saints*, to be sure *you* have done that, which I have been pressing upon others; for you are *Saints*, which you *could not be without Personal Dedication*, (this being the very *forma constituens*, or that which makes you to be so :) 'Tis observable how Gods people are *described*, and set forth in Scripture, by those things which *imply and connote Dedication*: The *Temple* was dedicated, the *Saints* are the *Temple of God*,

1 Cor. 3. 17. 2 Cor. 6. 16. The *first fruits* were dedicated, the Saints are *first fruits*, Jam. 1. 18. Revel. 14. 4. The *Priests* were dedicated, the Saints (in a spiritual sense) are *such*, 1 Pet. 2. 5. Rev. 1. 6. It being thus with you, that you are *dedicated persons*, let me commend the *ensuing particulars* to you.

1. First, I would have you, *often to revive upon your thoughts your holy and solemn Dedication*: 'Tis easier to think of it, than to do it; and it would be of great use, and much to the advantage of the people of God, if they would *often* think of this: How would this further *Humiliation*, when they come short in their duty! How would this *excite* and quicken them to every thing that is good, be it never so *hard and difficult*! How would this *engage* them to *universal holiness*, this being nothing, but what is in the *compass and tenor* of their *dedication*! How would this *fortifie* against all the *arguings, reasonings, solicitations* of the *flesh*! and make a person to say to the *flesh*, O let me alone, I must not *hearken to thee*, for I have given my

my self to God. How would *this*, (if it was but *duly* thought of,) make Christians to be above the world, so as not to be *allured* by its *good*, nor *affrighted* by its *evil*: How would this *ennoble* and *greaten* the spirits of such, did they but consider, who they are by vertue of their Dedication. The Orator tells us, *He that knows himself, will perceive there is something divine in him; he will esteem his wit, parts, to be like some Image under a solemn dedication.* O if the Saints did but aright know *themselves*, they would judge of themselves, as having *something divine* in them, their *persons, parts, graces, comforts, their All*, being in a manner *sacred*, because *dedicated*. O that you that are Saints, would often remember your Dedication: this would produce *excellent effects*, many more than what I can here mention. 'Tis not *now* to be *made*, but 'tis *now* to be *thought of*: Did we but *think* of our *dedication*, we should not carry it as we do; (I speak it with much confidence.) How doth the power and obligation of the first *dedication* insensibly abate in us, because

*Qui se novit,  
primum aliquid  
se habere senti-  
et Divinum,  
ingenium in se  
suum sicut si-  
mulacrum ali-  
quod Dedicat-  
um, putabit.  
Tull. de Leg.  
l. 2.*

we do so seldom revive it upon our thoughts?

2. Secondly, *Be true to your Dedication*: You are true in it, you are not as those, who flatter God with their mouth, and lye unto him with their tongue; for their heart is not right with him, they are not stedfast in his covenant: (as 'tis *Psal. 78. 36, 37.*) This is not a thing, that you speak of, or talk of, or profess to come up to, but you have indeed, heartily, unfeignedly, dedicated your selves to God: O as you are true in it, be true to it; as you are sincere in your entrance, be so in your performance: Take heed of being false to God and to your Dedication. 'Tis recorded of the persons, whom *Hezekiah* employed, that they brought in the Offerings, the Tithes, and the Dedicate things faithfully, *2 Chron. 31. 12.* I do but allude to it; you and yours are dedicate things, O deal faithfully with God about them. Wherein? *Answ.* Do not go about to rescind or recal your Dedication. Under the Law, things dedicated, or devoted to the Lord, were not to be alienated. 'Tis very expressly prohibited,

bited, *Levit. 27. 28. 29.* You are so devoted to God, will you go about to null, or alter, or revoke this? Would you be free again, to prostitute your selves to *sin* and to the world? Would you get off from the bonds that you have entred into? I know you would not. Keep up your Dedication, and walk answerably to it. As the *Apostle* exhorts the *Philippians*, Only (saith he) let your conversation be as becomes the *Gospel*, *Philip. 1. 27.* So let me say to you, O let your conversation be as becomes your Dedication: Let there be a suitableness 'twixt your actings and it; often put this question to your selves, doth this and that become my dedication? This is that which I must order my actings by. Let the consideration of this put you upon holiness, both in the negative and also in the positive part thereof. What? Shall I sin? I that have given my self to God, shall I sin? Shall sin be lodg'd in that heart, committed in that life, which I have set apart for God? Shall I weaken and falsifie my solemn dedication? O sin thou hast nothing to do with me, I will have nothing to do with thee,  
for



for I am *wholly the Lords*; I have too often made a *breach* upon my solemn engagements, and have been too *false* to my God, but I will be so no more: I will rather break with thee than with God, and therefore let me alone. O that we could *vigorously* resist *sin*, and all *temptations* thereunto, because of our Dedication. *Deut. 27. 9, 10. Take heed, and hearken, O Israel, this day thou art become the people of the Lord thy God: Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day. Josh. 24. 22, 23. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him: And they said, we are witnesses; now therefore put away, said he, the strange Gods which are amongst you, and encline your heart unto the Lord God of Israel. You read of the sons of Athaliah, that they broke up the house of God, and also all the dedicate things of the house of the Lord, they bestowed upon Baalim, 2 Chron. 24. 7. was not this great wickedness? What will you do less, if you take your dedicate persons,*

*sons*, and imploy them in the service of a *base lust*? If you harbour any *known sin*, you are *not true* to your *Baptismal* and *Actual* dedication. Can that *woman* be look'd upon as *true* to her *conjugal obligation*, that admits of *corrivals* and *competitors* with her Husband, and deflowers his bed? Are you *faithful* to God, if you love anything in *comparison* of him, or in *competition* to him, and suffer some *hellish lust* to defile you? O put away *sin*, keep close to God, *be holy*, then you act like your selves: a *proud, sensual, worldly, barren, sinful* conversation, is very *unbecoming* such as you are. I have plainly set before you, the *things* in which your *dedication* doth consist, will you *live up to every one of them*?

Let me add but this further: If you would be *true* to your dedication, *stand to it*; be *fixed* and *stedfast*, as to what you have done; God is *firm* to you, be you *firm* to him: Have you not made a *good choice*? O *stick to it*! Have you not put your selves into *good hands*, and *disposed* very *well* of your selves, in *giving* them to God? Can you be  
*better*

*better than where you are? Can you mend your selves by leaving God? Job. 6. 67, 68. Will ye also go away? Lord (saith Peter) to whom shall we go? thou hast the words of eternal life. Have you met with any thing in God, or in his ways, to give you any just occasion of repenting, as to what you have done? Jer. 2. 5. What iniquity have your Fathers found in me, that they are gone far from me? Did you indent with God, for but such a time? and is that expired, that you will call in your Indentures? or did you enter upon his ways, as Actors come upon the Stage, to act a part for an hour or two, and then all is over? or did you take him upon trial, as masters do their servants; that in case you liked him not, you might put him off again? Will you turn Apostates? Having laid your hands upon the Plough, will you look back? Having begun in the spirit, will you end in the flesh? Will you draw back from God, to the perdition of your precious souls? I trust you will not. 'Tis observed, both by Papists and Turks also, (for the latter have their religious Orders as well as the*

Luke 9. 62.

Galat. 3. 3.

Hebr. 10. 39.

the former,) that persons who have once *entred* themselves into such Orders, (and so *dedicated* themselves to God,) if they *leave* these, they never prosper. O Christians, have you *dedicated* your selves, in a *regular, scriptural way*? If you *relinquish* your dedication, do you think to prosper? Farewel peace, joy, Heaven, farewel all, when you *forsake* God, and Apostatize from him.

That you may be thus *faithful* and *constant*, and in every thing *make good* your dedication, be much in *begging* of God, the *special assistance* of his grace: *Prævenient* grace made you true in your dedication, *Subsequent* grace, must make you true to your dedication. O let none *relye* upon their own strength; we may *give, resolve, covenant*, but if we be *left* to our selves, we shall soon *leave* God, and undo (as much as in us lies) all that we have done: The heart is *deceitful*, grace is *weak*, corruption *strong*, temptations *impetuous*, you need *assisting* and *stablishing* grace very much. David joyned prayer with his resolution: I will keep thy statutes, O forsake me

not

*Voluntate sua  
cadir qui ca-  
dit, voluntate  
Dei stat qui  
stat. August.*

*not utterly, Psal. 119. 8. You have given the hands to God in stipulation, lift up the hands to God in supplication, for fidelity, for perseverance. The God of all grace, who hath called us into his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. 5. 10. Self-dependance doth much endanger self-dedication.*

3. Thirdly, *Often renew your dedication; though the first sufficiently obliges you, yet all obligations are little enough, to bind these treacherous hearts of ours: the oftner this is renewed, the greater awe it leaves upon conscience: And though the command of God, and the nature of duty, are highly obligatory, yet fresh and renewed dedications lay a farther, super-added obligation upon the person: O tie the knot as fast as may be; many knots are not so easily loosened: After repeated, reiterated dedications, you'll be ashamed to be false to God.*

*There are some special cases and seasons, wherein 'tis good for you to renew your dedication. Do you fall in to some great sin? Recover your selves by*

by *speedy repentance*, and *renew* your dedication. These make great *wounds* and *gashes* in the soul, get them *healed presently*: These endanger the very *vitals*, and strike at the *foundation*, there's no *dallying* in this case. Great *breaches* must *immediately* be made up; great *sins* make a great *breach* upon conscience, upon your dedication, and therefore make it up *speedily*. Doubtless, *David* that would *renew* the *dedication* of his *house*, after *Abshaloms* sins, would also *renew* the *dedication* of his *person*, after his *own* gross and scandalous sins. Are you *afflicted*? *reduced into great straits*? *Renew* your dedication; give all again to God at such a time, for then you need him most to give to you. When *Jacob* was in great *straits*, and knew not what to do, then he said; *If God will be with me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace, then shall the Lord be my God, Gen. 28. 20, 21.* Obesowise, as to *renew* your gift and your bond in a day of trouble, and so *ingenious*, as to make all good in a day of comfort.



*comfort. Do you receive some eminent mercy from God? Renew your dedication. Say, Lord thou hast renewed thy mercy, and therefore I here renew my duty; thou hast given me a very choice and seasonable mercy, here I give thee my self for it. Do you attend upon the Sacrament? before and at and after that ordinance, solemnly renew your dedication: that's a duty very proper at this time. Indeed in every prayer, we virtually do this, but in sacramental work, we must do it in a more solemn and explicit manner. Are you cast upon times wherein there is much Apostacy, professors fall off from God, like leaves from the trees in Autumn? Now renew your dedication, that you may bind your selves the faster to God: now take up new and stronger resolutions for God; saying, Though all forsake God, you will never forsake him. Other cases and seasons might be mentioned, but I pass them by.*

4. Fourthly, *Adore and admire the infinite goodness of God: In your giving your selves to God, you do not oblige him, but he obliges you: when you give most, you receive most: first, grace*  
is

is given to you, and then you are given to God: you could not give, if first you did not receive. O have you devoted your selves to the Lord? 'Twas he that framed your hearts to this, and wrought you up to it: Time was, when you were just as others are, but God, who is rich in mercy, for his great love wherewith he loved you, (even when you wholly gave up your selves to sin,) effectually drew you to himself, That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards you through Christ Jesus. O admire that distinguishing love of God, which hath so freely taken hold of you: And let this heighten your admiration, that the great God is so willing to accept of that poor, pitiful self, which you tender to him; 'tis but the paying of a debt, and yet God accepts of it as a gift. Were you Angels, it would be a condescension in God, to accept of you, but Lord, What is man, that thou art mindful of him, or the son of man, that thou so re-  
gardest him. And that which is highest of all, and which may put the soul into extatick admiration, that for such

Eph. 2. 4, 7.

Psal. 144. 3.

*a poor self given, such a glorious self should be received; you give your self to God, and in lieu of this, God gives his self to you: O Saints, what have you to do, but to lose your selves in the admiring of God.*

5. Fifthly, *Further Personal Dedication in others*: You have done it *your selves*, do what in you lies, that *others* may do so too. Do not you *rejoyce* in your *own act*? Would you have it to do *again* for millions of worlds? Where then is your *zeal* to further it in *others*, who have not yet dedicated themselves to God? Do you not *pity* such in their state, and will you not *endeavour* to bring them out of it? Can you be content, *to go to Heaven alone*? Shall the *Devils factors* be more *diligent* for him, to the ruin of souls, than you for God, to the *salvation* of souls? O do not let finners alone, till you have been *instrumental* for *conversion* and *Personal Dedication* to them. So *live*, that you may *win* them to God: So *instruct*, *exhort*, *perswade*, *convince*, that they may *resolve*, we also will give up our selves to God, as you have done. Bernard  
hath

hath an expreffion ; *Major est in amore Dei, qui plures traxerit ad amorem Dei ; He is higheft in the love of God,* (you may underftand it both of *active*, and alfo of *paſſive* or *objective* love,) *who hath drawn moſt to the love of God.* You cannot in an *higher way*, *manifeſt* your love to God, or *procure* Gods love to you, than by *promoting* this *bleſſed ſelf-dedication* in others. O lay out your ſelves in order to this ; and let your endeavours extend to *all*, but *eſpecially* to your near and dear *relations* : do not ſuffer a *child*, a *ſervant* to continue in a ſtate of *alienation* from God. But this I ſhall have occaſion more to dwell upon, under the *next Head* of *Domeltick dedication*. Let me conclude this, with the words of that *Divine Poet*, Mr. *Herbert*, which Pag 96 97. are very appoſite to my purpoſe.

*My God, if writings may  
Convey a Lordſhip any way  
Whither the buyer and the ſeller pleaſe ;  
Let it not thee diſpleaſe,  
If this poor paper do as much as they.*

## Personal Dedication. Chap. 7.

On it my Heart doth bleed  
 As many Lines, as there doth need  
 To pass it self and all it hath to thee :  
 To which I do agree,  
 And here present it as my special deed.

If that hereafter Pleasure (sure,  
 Cavil, and claim her part and mea-  
 As if this passed with a reservation  
 Or some such words in fashion,  
 I here exclude the wrangler from thy  
 (treasure.

Wherefore I all forego :  
 To one word only I say, No.  
 Where in the deed there was an intimati-  
 Of a gift or donation, (on  
 Lord, let it now by way of purchase go.

He that will pass his land,  
 As I have mine, may set his hand  
 And heart unto this deed, when he hath  
 And make the purchase spread (read :  
 To both our goods, if he to it will stand.

How happy were my part (heart  
 If some kind man would thrust his  
 Into these lines : till in Heavens Court of  
 They were by winged souls (rolls  
 Entered for both, far above their desert !

6. Sixthly, I have but this farther to say, *Let Saints take the comfort of their Dedication.* O what a rich mine of heavenly consolation am I fallen upon, if I could but go to the bottom of it! but that I cannot do. Have you entirely dedicated your selves to God? Can you go over all the branches of it, and say, you find them all in your selves? What shall I say, what may I not say, for the comforting of you? You have Grace, and Grace indeed, for (as hath been said,) what is grace, but *Personal Dedication.* You are sometimes much in the dark about your spiritual state, you know not what to think of your selves, because of the many discouragements, which you meet with, in the power and prevalency of corruption, &c. Can you say this of your selves? You have entirely, unreservedly, fixedly, heartily devoted and dedicated your selves to God; if so, you may take the comfort of a saving work in you; when other evidences are blotted and blurr'd, if this be legible, 'tis enough; this is an abiding discovery of sincerity and the truth of grace. How dear



and precious are you in the sight of God! *The Lord knoweth who are his,* 2 Tim. 2. 19. (His, as by his own Election, so by their own dedication :) *The Lord knoweth* such, not with a bare, simple, intuitive knowledge, but with a knowledge of delight and special approbation; God hath your heart, and you have his. You say to God, *we are thine,* (there's the sum of duty,) and God says to you, *I am yours,* (there's the sum of mercy :) God hath your drop, and you have his Ocean: You think *nothing* enough for him, he thinks *nothing too much* for you; his Self, his Son, his Spirit, his Heaven, his own glory, he gives it *all* to you. Surely God intends you nothing but good, because he hath so graciously accepted of your offering, (which is *your selves*;) (I allude to that of *Manoah* to his wife, *Judg.* 13. 23.) You may take this, and plead it with God upon all occasions: *Psal.* 119. 94. *I am thine, save me.* Are you in dangers? plead from this, for protection: Are you in wants? plead from this, for provision: Lord, I have given my self to thee, wilt thou not give me food and raiment?

ment? (I desire no more;) Lord, here's the *Covenant* on my *part*, I desire to make it good; here's the *Covenant* on thy *part*, shall not that be made good? then give me bread, *Psal.* III. 5. And so for *higher mercies*: O it's a blessed thing, *ingerere Deo suam syngrapham*, (as *Aug.* says his mother *Monica* used to do,) to in-mind God, and to argue with him from his *Covenant*. Are you in *straits*? you may plead from this, for *direction*: But (alas) I cannot speak out half of that blessedness, which belongs to you upon this act: Let me conclude with that which is the *Zenith* of all; *Personal Dedication*, shall most certainly end in *Eternal Salvation*: That self which is here dedicated, shall be hereafter saved: and that which is a poor self here, shall be a glorious self hereafter. If this be not enough for comfort, I know not what is. And so let me end this first part of my Discourse, with that which shall never end.

*The End of the First Part.*





## Domestick Dedication.

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### *The Second Part:*

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#### CHAP. I.

*Of Domestick Dedication, in general :  
Some things premised about it.*

**I** Have, at last, got over the *Dedication* of the *Person* ; now the *Dedication* of the *House* comes next to be *spoken* to : (which I must be the *shorter* upon, because I have been so *long* in coming to it :) This is that, which was *chiefly* (nay only) in my eye, when I first engaged my thoughts in this work : The *Text* directed me to *this*, (for it speaks of *House-Dedication* only) and the present posture, *business*

B

ness, concern, of you (the *Citizens of London*) directed me to the *Text*. You are very busie in *re-building* your *Houses*, which for some considerable time have lay'n in *ashes*; (and I pray God to prosper and encourage you therein); But my heart's desire is also, that you may *dedicate*, as well as *build*; that as your *Houses* shall be *finished* for your use and service, they may also be devoted to the use and service of God. I could not, when I have walked in the *Streets*, (indeed since the *dismal Fire*, they may rather be called *Roads* than *Streets*) and saw here and there a few *Houses* going up, but wish and pray, *Oh that these Houses, whenever they are built, whosoever they are, might be dedicated to God!* My thoughts and desires working much this way, I resolved, by God's assistance to do something that might further a thing, so excellent and so desirable; and thereupon I entred upon this Work, (though with much discouragement, partly from the sense of my inward unfitness for such an undertaking, and partly from those bodily Infirmities, which a late have been upon

upon me, and have very much indisposed and disabled me for study.)

To come then to that, which was my *principal Design*, the opening and enforcing of *House-Dedication*. Much hath been said to further *Personal-Dedication*, and (I hope) I was not out of my way when I was speaking to that; for in furthering that, I further this; May I but prevail with *Persons*, to dedicate *themselves*, I am sure then, such will not stick to dedicate *their Houses* to God; and without the former I despair of the latter; but where the *Dedication* of the *Person* goes before, I do not question, but the *dedication* of the *House* will follow after. Oh (saith *Moses*) *he is my God, and I will prepare him an Habitation*, *Exod. 15. 2.* This is the language of the *Self-dedicating Christian*; God is my God, I have; an *Interest in Him*, I have given up my self to him, and I will also *dedicate* my *Habitation* to Him; my *House* shall be *his*, where I *dwell* God shall *dwell*: He hath prepared an *Habitation* for me, and I will *prepare mine* for Him. (Note by the way, that I do but *allude* to the words of *Moses*, I know they carry another sense) B 2 For



*Domestick Dedication. Part.2.*

For this *Domestick Dedication*, we have here the *example* of holy *David*, the man after God's own heart. (*A Psalm and Song at the dedication of the House of David.*) This godly man, could not take up with a *convenient House*, with all *Domestick Accommodations*; but these must pass under a *solemn and religious Dedication*: Surely, *his example* calls for every mans *imitation*: who ever thou art, thou art to write after this *copy*, to follow this pattern; may be, thou hast not such an *House* as *David's* was; *his* was a *Palace*, *thine*, but a very *poor* and mean *Cottage*; yet an *House* it is, let it be *dedicated*: though thou hast not *David's house*, if thou hast *David's heart*, let thy *House* be what it will, thou wilt do as he did. Hence I make *House-Dedication* to be a *duty* lying upon every person, who is the *Master* and disposer of the *House*: I do not only commend it, as a thing that is *very good*, (which yet men *may do*, or *not do*) or make it to be such a thing, as the *Romanists* make those to be, which they place under their *Consilia Evangelica*: but I set it before *Masters of Families*

*Families* as a *duty*, as that which they *ought* to do, and are bound to do, or else they *sin*. I would be tender in grounding a *positive* duty upon a *bare example*, (for 'tis *God's precepts* not *Humane presidents*, that are the *foundation* upon which *Duty* is built): But when I meet with an *example*, lying in something that is *moral* and *obligatory* to all, there the *example* and the *nature* of the thing (to which the *example* refers) is a *sure foundation* to build *duty* upon. That's the case here; *David's example* binds us. (as to *House-Dedication*) because the *thing* in it self is *moral*, and consists in that which is *moral*, (as will appear in the *opening* of it;) and therefore it *obliges* all—But over and above this *example* of *David* (if that will not carry it) we have something that looks like a *Precept*, *Dent. 20. 5. What man is there that hath built a new House, and hath not dedicated it? let him go and return to his House, lest he die in the battel, and another man dedicate it.* You see the *Dedication* of the *House* is here *enjoined*: Now, was this *injunction* laid only upon such as were

going out to war; were not *others* concern'd in it, as well as *they*? surely they were: Though 'tis true, the command comes in upon this *particular case*, yet 'tis very probable, that it was of *universal* and *general* extent. All were to *dedicate* their Houses, but *especially* (and without any further delay) such as were going out to fight, (because of the great hazards, that they were to be exposed to:) It would be no hard thing, from the *Jewish* Writers, and from latter *Expositors*, to prove that this *Precept* was *general*, and that the *Duty* in hand was generally practised by the *Jews*. And if it be further said, that this *Dedication* (here spoken of) was only *initiation*, or taking possession, (according to the *import* of the word in the *original*) (as was shown in the *beginning* of this discourse); I answer, suppose it to be so, yet this doth not weaken that which I drive at, because this *possession* was to be taken in a *religious* manner, (as all declare who write upon the words): *it was wont to be done with Solemnity, Feasting, and singing Praise to God, as the Title of the 30th.*  
*Psalme*

# Chap. I. *Domestick Dedication.*

7

*Psalm sheweth.* (So *Answe* upon the foremention'd place,) Now this kind of *initiation* doth not come short of that *religious Dedication*, which I am to urge upon you as a *duty*. If you take the words then, in their *due latitude*, and join the *practice* then, with the *precept*; they reach to all of us, and show us, how we are to make our *entrance* upon *new habitations*. *House-Dedication* is not only *that*, which hath been *anciently used* by good men, nor only *that* \*, which is very *fitting* and *commendable*, but 'tis a *duty*, and all are under the *obligation* of it. And this will more fully appear from those particular branches of *House-Dedication*, all of which now *under the Gospel*, are matter of *duty*, and *obligatory* to all *Christians*.

\* *Moris erat, ut novis aedificiis extructis, adhiberentur Ceremoniae, ad purgand & sanctificanda loca pro inhabitantiumusu. Jun. Imo adei etiam privatae, si consummatae*

*per Dei gratiam fuerint, salubriter uptantur novis usibus per Hymnos atq; preces devotas. Geierus in Dan. 3. in Aphor. ex v. 2.*

Before I come to *open the Nature* of it, 'tis necessary (for the *clearing up* of my way, and for the *obviating* of all *Cavils*) that I *premise a few things*.

*Domestick Dedication. Part 2.*

First, therefore observe, That 'tis only the Dedication of private Houses, that I am concerned to speak to: As to the dedicating of Churches, (the places of publick Worship,) that is an Argument which doth not properly fall within the compass of the words I am upon: If they had spoken of the dedication of the Temple, then they would have led me, to have said something concerning the dedication of Churches, under the times of the Gospel; but they only speaking of the dedication of David's House, I may confine my Discourse to the dedication of Private Houses.

Secondly, When I speak of the dedicating and consecrating of the House, you must not understand me, as if I carried it so high, as to have it wholly impropriated to things of a Spiritual Nature. I would have Prayer, the Worship of God, Religion, minded and advanced in your Houses; but yet withall, you may eat, drink, trade, buy, sell, transact your Secular Affairs and businesses in them. No man will think me so absurd, as to intend any Temple-Consecration of Houses, when

I mention the *dedication* or *consecration* of them. 'Tis one thing to have the *Worship* of God in a *Place*, and another thing to have that *place appropriated*, and wholly *set apart* for the *Worship* of God, so as that things of a worldly nature may not there be managed: 'Tis the *first* thing only that I design.

Thirdly. In the handling of *House-dedication*, I do not in the least mean such a *dedication* as is attended with the *alienation* of the *civil property*. As the *civil use*, so the *civil property* is not struck at by me. Pray, keep your *Right* and *Title* to your Houses, and take the comfort of them; let them be *yours* still: only let God be *acknowledged, served, exalted* in them. 'Tis true, in some *Dedications* the *Proprietary* lost his *Right*; after he made them, he had nothing further to do with what he had *dedicated*, (for by this act he passed over his *Right* to God;) As in this particular case of Houses, you read *Levit. 27. 14. If a man did sanctifie, (or dedicate by a vow or gift) his House to be holy to the Lord; he had then no right to it till he*



he had *redeemed* it, by paying the *price* or *rate*, which the *Priest* did set upon it, and then it was to be his *own* again. I do not urge the *dedication* of your Houses in this *sense* or notion; so as that the *civil property* should be *alienated*, only let it be *improved* for God.

Nor, fourthly, Do I put you upon *House-dedication*, in the setting up of *Family-worship*, so as to take you off from *Publick-worship*, and from God's *Ordinances* in the *publick Administration* of them. Both have their proper *use* and *worth*, and *neither* of them are to be *omitted*: God forbid, that the *one* should jostle out the *other*. *David* here dedicates his *House* to God; but yet withall, he was for *Sanctuary-worship*; and when he was *deprived* of this, how *passionately* did he *desire* it. You may see this in *Psal.* 63. 1, 2, 3. (and in several other places), 'Tis said, *Psal.* 87. 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* In the *dwellings* of *Jacob* the *worship* of God was more *confined*, it was shut up in his *Family*; but in *Zion*, there the *worship* of God was more *open* and *publick*; and therefore *God* loved the *gates* of

*of Zion more than the dwellings of Jacob: O there are signal and extraordinary Blessings attending Publick Ordinances; and therefore when the people of God have been deprived of these, it hath been a great affliction to them, (notwithstanding their Family-enjoyments :) you read of them that were sorrowful for the solemn Assembly, Zeph. 3. 18. The more there are in the Consort, the sweeter is the Musick; the Application is obvious. So that, when your Houses are dedicated, (as to the setting up of Religion in them) I would not have them to say, to the places of Publick-worship, what once they said to Moses and Aaron, Te take too much upon you, seeing all the Congregation are Holy; wherefore then lift you up your selves above the Congregation of the Lord, Numb. 16. 3. So here, I would not have private Houses to say to places (where the Worship of God is publickly and duely administred), We have Prayer as well as you, and the Scriptures read as well as you; and therefore why do you take so much upon you? O, though I would be earnest with you for Family-Religion, yet I desire you to*  
keep

*Domestick Dedication. Part. 2.*  
 keep up *high esteems of the Publick-  
 Worship and Ordinances of God.*

Fifthly, In the present discourse, I do not only aime at the bare walls, the external structure, the material building, (asthough *Dedication-work* did only refer to this); but, under the dedicating of the House, I take-in all the Persons there inhabiting, the whole Family, *Domestick mercies, Creature-accommodations*; all are to be dedicated to God.

Sixthly, The Persons upon whom the duty is incumbent, are those who stand in the relation and capacity of Superiors, Masters, Parents, Householders, Governors (or call them what you please): where Power and Authority is, there *House-Dedication-work* lies. 'Tis true, such as are *Inferiors*, they must dedicate themselves to the Lord; but as to the dedication of the House, that's the duty of Superiors. And therefore my business in this discourse is mainly with such.

Seventhly, In speaking to these, I will not so far enlarge, as to set before them all the Relative duties that lie upon them, (that I leave to those, who have gone thorough the body of *Relative*

*lative duties*): I will limit my self to those only, which have an *immediate reference* to the *dedication* of the *House* to God.

These things being *premised* (for the *ends* forementioned) I come now to show you, What this *House-Dedication* is; A little will be sufficient for the opening of the *nature* of it, but the *applying* of it will call for a more *full Discourse*.

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## CHAP. II.

*The Nature of Domestick Dedication opened.*

**T**He great Question to be resolved is this, *What is it to dedicate the House?* or, *How are men (now under the Gospel) to dedicate their Houses?* I will answer this, in a few particulars.

I make this *House-dedication* to consist in *four things*:

1. *In a religious entrance upon Houses, by solemn Prayer and Praise.*

2. *In*

*Domestick Dedication. Part. 2.*

2. *In an humble and fiducial commitment of them to God's Protection:*

3. *In the setting up and promoting of Religion in them.*

4. *In the devoting and improving of Domestick Mercies, to and for God.*

To some possibly, the *duty*, (as generally propounded) may seem *novel* and strange, and not at all belonging *now* to Christians under the Gospel: but surely as 'tis reduc'd to these *Heads*, it will appear to be a standing and constant Duty, and that which in all Ages ever hath, and ever will be a duty incumbent upon men. A word, and but a word, to each of these *Particulars*.

First, *To dedicate the House*, it is to enter upon it, by solemn Prayer and Praise: I spoke to this in the explication of the words, showing that Dedication is the entering upon a place, or taking possession of it by solemn religious rites or acts; 'tis a *Religious entrance upon possession*. Now what are these religious rites or acts? They are, *Prayer and Praise*. And I call



call it [*Solemn Prayer*] because in *House-dedication*, there must be something more than *usual* and *ordinary Prayer*, (such as is performed in the Family every day;) there must be *solemn* and *extraordinary* prayer, suited in special to this occasion: But (I say) *Prayer* and *Praise* are those religious acts, which are to be performed by persons, when they enter into their Houses in order to the dedicating of them to God. That *House-dedication* was used amongst the *Jews*, none doth question; but what their *particular* \* *rites* were in this, or what the way and manner was, how they did this, that we do not find either in *Scripture* or in *common Authors*; but *Divines* conclude, that this was done by *Prayer and Praise*. *David* here pen's a *Psalm* to be used at the *dedication* of his House; and in this *Psalm* there is *Prayer* and *Praise* (as hath been shew'd). The *Apostle* tells us, that

*ut actiones minime faciunt.* Holpin. de Orig. Templ. f. 114. Hoc genus exercitii veteri populo mandatum fuit, ut agnoscerent, nullius rei usum sine gratiarum actione, parum & legitimum esse. Calv. Nunc quamvis cessaverint Legis figurae, tenenda est tamen Pauli Doctrina, Quaecumque Deus in nostrum usum destinavit, fide & precibus sanctificari. Id.

*V. Sed quibus Ceremoniis is dedicatio illa fuerit peracta; nusquam traditur Piscator. Tum Homines initiare Domus dicuntur, cum primam in eis, edere, bibere, habitare incipiunt; Quod pii citra preces & gratiarum*

every



every Creature is sanctified by the Word and Prayer, 1 Tim. 4. 4, 5. And so every place is sanctified by the Word and Prayer. If you would dedicate your Houses, enter into them this way: Seek God, and bless God; call upon him for mercies to be bestowed, thankfully acknowledg mercies already received. The very Heathens in their Dedications, both of their Temples, and also of private Houses, they used prayer (in their blind way): surely 'tis good for Christians, when they are to enter upon their Houses, to do it by fervent and solemn prayer, and so to dedicate them to God. This I shall speak more fully to, when I come to the Application.

An Consecratio nulum habet jus, Dedicatio est religiosa. Quid ergo illa tua sum obtestatio, tibi cinis, quid focus, quid Proces, quid prisca verba voluerunt?

Tull. Pro Domino suo. At the or making of their Gods;

the main thing which made the god, was the prayer that the people used to him at that solemnity. So, that of Martial, may be understood, *Qui fingit sacros Auro vel marmore vultus, Non facit ille Deos; qui rogat ille facit.* Epigr. l; 8. c. 24.

Secondly, To dedicate the House to God, it is humbly and fiducially to commit it to his Divine Protection, and Benediction. You will say, this is the same with the former; I conceive, it is not; I know, we usually express and manifest

*manifest* this act by *Prayer* (for therein we profess that we do thus recommend our selves and all our concerns to God), and in *prayer*, we ask of God this mercy, that he will keep and bless us and our Habitations. But yet *Prayer*, and *This*, are distinct; for, this is *trust*, *dependance*, or reliance upon God; and surely, *Trust* and *Prayer* are *different* things. When I *dedicate my House to God*, I do not *only* pray to him, that he will be pleased to secure it; but I *cast* my self upon Him for this, and in a *solemn*, *explicit* manner, I commend it to his Holy and Almighty *Protection*. This is the notion of Dedication, *Nehem.* 12. 27. Where 'tis said, *At the [Dedication] of the wall of Jerusalem, they sought the Levites.* (a) Here was Dedication, and it was very *solemn* too, (as you may

*Et murorum Civitatis, qui Deo ejusd. mq;*

*Protectioni certis precibus hymnisque commendabantur, una etiam gratis decenter altis pro consummatione operis. Geierus in Dan. 3. 3. Mœnia urbis Hierosolymæ dedicata dicuntur, quando Sacerdotes & Populus de eo gratias agebant Deo, quod ope ejus restaurata urbs esset: tum orabant, ut sibi restituta Civitatis ac Libertatis fruitio, tranquilla pacataq; concederetur. Hospin. de Orig. Templor. fol. 103. Dedicabantur (a): (h.e.) Deo ejusq; protectioni commendabantur. Ravan. in v. Dedicare.*

\* Et Murosum  
Civitatis, &c.

see, by that which follows in the Chapter); The *thing* dedicated was the *wall* of *Jernsalem*. What was this *dedication*? 'Twas that which I am upon; \* *Nehemiah* and the People, in this *solemn way* committed this *wall* to God's *Protection*. Here was their *strength*, (under God); *this* was to *secure City* and *Temple*, which much depended upon it; and therefore they commend it *thus* to God, that he would *keep that*, which must *keep* and *secure* all; that *this Wall* might be *continually* before him, (as the phrase is, *Isa. 49. 16.*)—Thus every person must *dedicate* his *House* to God, in the *commending of it* to his *gracious protection*: And there's reason enough for this; for, to be sure, unless God *keep* the *House*, and guard it by His especial *Care* and *Providence*, it can never be *safe*. Many that write *Books*, *dedicate* them to such or such *Persons*; and what do they aime at in this? This is *one thing* in their eye, that their *Labours* may be *protected* by them, to whom they are *dedicated*. The *Christian* *dedicates* his *House* to God, this is done by the *acting* of his *Holy Trust* upon

upon God, that he will defend it from all evil; I say this is *one* thing, that he doth in *this* dedication.

Thirdly, To dedicate the House to God, 'tis for a man, to set up and advance and encourage Religion in it.

This (as Calvin observes) was *one* thing designed, in this Rite of House-dedication, that men might know that they did, then, in a right manner possess their Houses, when they did make them to be as Churches or Chappels, where Piety and the sincere Worship of God might flourish. Hoc ritu simul admonerantur, tunc ritè & ordine unumquemque domus suæ frui, si quoddam esset Dei Sacrarium ubi vigeret pietas & sincerus ejus cultus.

This is a great thing in the dedicating of the House; and (indeed) if I would fasten it upon any one head, I would do it upon this. To dedicate the House, it is to consecrate it to the Lord; to set up in it Piety, Godliness, the Worship, Fear, Knowledge of God; to keep down in it sin, wickedness, profaneness, whatsoever is evil; All is included in that general and comprehensive word, (which I therefore made use of), namely RELIGION. What did David do, when he dedicated his House? O, he resolved upon this, That Religion should flourish in his Family; that Holiness to the Lord

Quod ille, non  
de se solo, verum  
de sua quoque  
familia voti  
istius sponsio-  
nem facit, in  
eo exemplum  
vel maxime in-  
signe nobis pro-  
ponitur guber-  
nanda familia  
nostra. Masius,  
in loc.

should be *written* upon all in his *Fa-  
mily*, that God should be *duly worship-  
ped* and called upon in his *Family*, that  
he would not *suffer sin* to be in his  
*Family*; other Houses might be  
*Atheistical, profane, irreligious*, but  
his should not be so. Thus *Joshuah*  
did also, in a very eminent and ex-  
emplary way: *As for me, and my House,*  
*we will serve the Lord,* Josh. 24. 15.

And *Abraham* hath a high *commenda-  
tion* from God for this; *I know him*  
(saith God), *that he will command his*  
*children, and his household after him,*  
*and they shall keep the way of the Lord,*  
*to do justice and judgment,* Gen. 18.  
19. And 'tis said of *Cornelius*, that  
he was a *devout man*, and one that  
*feared God with all his House,* Act. 10. 2.  
I might enlarge upon these *Scripture-  
Instances*, and upon several *Considera-  
tions*, to enforce the same practices  
upon ourselves, but that is not my pre-  
sent business; I am only now showing  
you, what the *Nature* of this *House-de-  
dication* is, or wherein it doth consist.

Fourthly, To *dedicate* the *House*,  
'tis to carry it aright under *Domestick,*  
*or House-mercies*; for *House* here, is  
not



not to be limited to the *bare habitation*, or to the *persons* therein residing, (who make up the *Family*); but it *includes* all those  *blessings, mercies, comforts, accommodations*, that there are enjoyed. Now, where a person carries it aright under these *mercies*, so as to *devote* and *dedicate* all to God, this is *House-dedication*. A right carriage under mercies, is an expression that takes in *many* things; when God is *eyed* in them, as the *Spring* and fountain from which *they* flow; when they are all *ascribed* to God, and to his *Free-grace*; when he is *admired* in them; when the possessor lives under a deep *sense* of his *unworthiness* of them; when they are *enjoyed in God*; when they are all *resigned* up to God's pleasure; All these *particulars* are wrapt up in this *general* of carrying it aright under mercies. But that which is *proper*, when we speak of the *dedicating* of our *mercies* to God, is this, The *devoting* of all to him, and the *improving* of all for him. Would you *dedicate* your Houses to him? Consider what your *Domestick mercies* are, (and they are many and preci-



*Domestick Dedication. Part 2.*

ous), and see that you *dedicate these* to God; how? *devote them to God, and improve them for God.* David was as good at *this piece of dedication*, as at any of the *former*; (as I shall make it out in its proper place): But I will add nothing more at present.

Let not any *think*, I am *too short* upon this *Head*: further necessary *enlargements* will better fall in, in the *Applicatory part*; and if I should speak more *here*, I should but prevent and *anticipate* my self there. I say again, my *design* in this *Chapter* hath been but just to *show you, what* House-dedication is, but all *enlargements* upon it, I refer to that which follows.

## CHAP. III.

*The want of Domestick Dedication, bewailed.*

Use 1. **A**Nd is it *such* a Thing, as I have *described* it? 'tis *pity* then, there is no *more* of it in the World; There are but *very few* to be found, who tread in *David's steps*. As

I lamented the *rarity* of *Personal-dedication*, so I may lament also the *rarity* of *Domestick Dedication*: I wish there was not as *much* cause for the *one* as for the *other*: And the truth is, if *that* be so *rare* and seldom, no wonder that *this* is so *rare* also; for 'tis certain (as I have said more than *once*), that no man will *devote* his *House* to God, till he hath *first* *devoted* *Himself* to God. Ah, what do the *most* of men do in their *Houses*? there they *eat*, *drink*, *sleep*, *trade*, *reside*; but there's no *dedicating* of them to God. This is a *duty* so far from being *practised*, that 'tis scarce *thought* of by the *most* of men, they do not trouble their Heads about it; the *most* do not go so far as to *know* or to *believe* that *this* is a *duty*: O that we had not too much cause, with bitterness of soul to lament the *general neglect* of *House-dedication*!

Let me a little take notice of the *Carriages* of *men*, according to their *different ranks and orders*: There's our *Great* ones, (who are above others as much as the *tall Oakes* and *lofty Cedars* are above the poor *shrubs*), our

*Domestick Dedication. Part.2.*

*Noblemen, and Gentlemen : Do they put their necks to this work of the Lord? (Nehem.3.5.) As'twas said, Have any of the Rulers believed on Him? (Job.7.48.); so may I say here, Have such amongst us dedicated Themselves and their Houses to God? May not the Apostle's, Not many Mighty, not many Noble, be applyed to this? (1 Cor. 1.26.) And that of the Prophet, Jer. 5.5. I will get me unto the Great men ———, but they have altogether broken the yoke, and burst the bonds. Might I be so bold as to look into the Houses of these Persons, should I find there religion advanced, the Worship and Service of God performed and attended upon; sin and wickedness kept under, mercies improved for God, piety and godliness encouraged? O that it were so! But instead of this, I fear I should find cursing, swearing, taking Gods name in vain, drunkenness, gaming, luxury, uncleanness, oppression, pride, contempt of godliness, gross neglect of Religion? I say, I fear this is that which I should meet withal in the Houses of too many of those whom God hath exalted in the world. If I wrong them, I have reason*

reason to beg their pardon ; but I believe, they have infinitely more reason *to beg their pardon of God*, than I have to beg *my pardon of them*.

‘ *My Lords and Gentlemen*, Could I  
 ‘ be so *weak*, as to think that ever this  
 ‘ poor *despicable Book* should be taken  
 ‘ up by *your hands*, I would then (with  
 ‘ all *Humility*, yet with all *faithfulness*)  
 ‘ thus *apply* my self to you— *Why do*  
 ‘ *not you dedicate your Persons, your*  
 ‘ *Houses to God* ? Is this only the Poor-  
 ‘ *man’s Duty* ? Doth your Greatness  
 ‘ exempt you from subjection to the  
 ‘ Laws of that God, who is infinitely  
 ‘ more above you, than you are over  
 ‘ the meanest man ? Doth not he expect  
 ‘ that from you, which he doth from  
 ‘ others ? nay, doth he not expect more  
 ‘ from you, (you having a greater share  
 ‘ in his blessings, and being more ob-  
 ‘ liged by the good things which he  
 ‘ heaps upon you ) ? Is not that day  
 ‘ coming, which will set you and us  
 ‘ upon the same Level ? in which all  
 ‘ these distinctions, (that are calcu-  
 ‘ lated only for this Meridian of  
 ‘ Earth) shall all cease, and ’tis Piety  
 ‘ only then that shall make the differ-  
 ‘ ence ?

'ence? must you not then give an ac-  
 'count of the Talents (of Power,  
 'Wealth, Interest), that God here en-  
 'trusts you with? will not the Souls of  
 'your numerous Families be required  
 'at your hands? Hath God advanced  
 'you so high, and will you do nothing  
 'to advance him? Do you debase ordif-  
 'parage your selves, by being religi-  
 'ous, and setting up Religion in your  
 'Houses? Is not Religion your highest  
 'Honour? Here's *David*, a King, (and  
 'therefore above you), a King in the  
 'very *Zenith* of worldly grandure, de-  
 'dicating his House to God; *Is* it be-  
 'low you to do thus? *Is* Moral good-  
 'ness any diminution to your civil  
 'Greatness? Do you cease to be Noble  
 'by being truly Noble? *Is* God better  
 'to you than to others, will you be  
 'worser than others to Him? Shall the  
 'best Houses, and the worst Hearts, the  
 'fairest Estates, and the foulest Lives  
 'go together? Have you so many  
 'rooms in your large Houses, and not  
 'one for God? *Is* it wisdom, so to car-  
 'ry your selves in your Palaces here, as  
 'to live in a Dungeon of eternal dark-  
 'ness hereafter? *Is* it not but a few days  
 and

Qui majores  
 terras possident  
 minores census  
 solvant. Pari-  
 tiensis.

O quantus in  
 populo Christi-  
 ano honor  
 Christi, ubi  
 Religio ignobi-  
 lem facit;  
 & mali cogun-  
 tur esse nobiles,  
 ne viles habe-  
 antur. Salvia.

‘and you will be laid in the Dust, and  
 ‘must bid farewell to those pleasures in  
 ‘which now you are swallowed up?  
 ‘Are former Judgments which lay hea-  
 ‘vy upon you, quite forgotten? Will  
 ‘not God smite again, if you prevent  
 ‘him not, by Personal and Family-  
 ‘Reformation? Might not God be  
 ‘owned in your Houses, and you yet  
 ‘enjoy enough of the sweetness of  
 ‘Temporal Comforts? If you would  
 ‘dedicate your Houses to God, would  
 ‘not this have a great influence upon  
 ‘all about you to do the same? How  
 ‘might you by your examples promote  
 ‘God’s Honour, and the good of  
 ‘Souls? Did your ancient Progenitors  
 ‘carry it as too many of you do? Will  
 ‘you inherit their Lands, Houses, Ho-  
 ‘nours, and their All, save only their  
 ‘Virtues? But surely, my Zeal *trans-*  
*ports me* : *Some* will say, this is a *Di-*  
*gression* ; *others* will say, this is *Pre-*  
*sumption* ; and *I* say, ’tis *weakness* to  
 write to *them*, who are never like to  
 read what *I* write.

Come we to *Persons*, who move in  
 a *lower Orb* ; ’tis to be hoped, that  
 they *dedicate* their Houses to God. *I*  
 wish



with they did so; but upon a very easie search, you'l find the contrary. There's the *poor Country-man*, he hath an House to live in, and *there* he *feeds* when he is hungry; there he *sleeps* when he is *weary*; *thence* he goes to his labours (which *circulate* upon him), and *thither* he returns when he hath done his work *abroad*; Here's his *course* from day to day, from year to year; But *where's his Religion*? He goes to *Church* upon the *Lord's-day*, attends upon the *Worship* of God, hears a *Sermon* preached; when this is done, (in a very *pitiful way*, God knows), home he comes, and thinks he hath *done enough*, and that which is very fair for *one week*; his *religion* now (like his *best Clothes*) must be *laid up* till the next *Sunday* (as he calls it): But what doth he do in his *House*? how doth he carry it in his *Family*? O very sadly. Not a *Prayer* in his *Family*, not a *Chapter* read in his *Family*, *all the week long*: He *rises* in the *morning*, *dresses* himself, *immediately* goes to his business, but he doth not *first go to God*, to beg his blessing upon him and his. He *calls up* his *Servants*, *hastens* them

them to their several imployments, but there's no *calling* upon God: He *feeds* his *sheep*, *fethers* his *cattel*, but *starves* his *own* soul, and the *souls* of those that are related to him: He goes to *Market*, there he *buys* or *sells*, but drives no *commerce* or *traffick* with *Heaven*. He *minds* his *ground*, but not his *heart*; the *weeds* must not grow in the *one*, but *sin* may grow in the *other*. He loves to see his *Grain* and *Cattel* thrive abroad, but he minds not how *grace* thrives at *home*, in *himself* and *others*: He *pays* his *Tythes* to his *Minister*, but he gives not the *thousandth* part of his *time* to God; his *Rent* to his *Landlord*, but no *Rent* to God for all his mercies; when the *night* comes, he goes to *bed*, without any religious *committing* of *himself* and *Family* to God's *Protection*; just as his *weary beast* lies down, so doth he. Here's a short account of the poor *Country-man's Religion*, and is it not a sad one? *I* speak not of *all*, (God forbid, it should be thus with *all*), but indeed *I* fear it is so with the *most*; 'tis a very *rare* thing in *Country-Towns* and *Villages*, to find a *House* dedicated  
to

*Domestick Dedication. Part 2.*

to God, a *praying Family*. O it would make a man's heart to ake, to consider how 'tis with th' *generality* in this respect.

But 'tis better with the *Citizen*; He's a *knowing* person, hath great advantages, of being informed in his duty, and quickened to it; surely he's as much above the *Country-man* in *Religion*, as he is above him in his *external garb* and port: one may expect in his *House* to find a due observance of God. O you that are *Citizens*, *Is it thus with you?* Do men think and speak of you as you deserve, or not? Are *your Houses* dedicated to God? Hath *Religion* a *throne* in *your Family*? I speak it with great comfort, (to the glory of the grace of God); that I believe, there are *Thousands* in this *City*, who desire *unfeignedly* to dedicate *Self*, and *House*, and *all* to God; and they carry it *accordingly*. But is it thus with *All*? Is it thus with the *Most*? Have we not *even here many Houses*, where there is much *trading*, but *no praying*? many *Masters of Families*, who can take up with a *Sunday-Church-Religion*, (I speak not against the thing in it self, nor would I cast any

any disparagement upon it), but doing nothing in their *Houses* all the *week* after? And have we not some that profess God, and yet they do but *half* it out in *dedication-work*; some will *pray* at *night*, but not in the *morning*, then they are too *busie*; some will *pray* in the *morning* not at *night*, then they are too *weary*. Surely though *one meal* a day be *enough* for the *body*, yet *one duty* a day is not *enough* for the *soul*: Although we have *no common Supper* at *night*, methinks we should have an *Heavenly Break-fast* every *morning*; (but more of this hereafter). O that all such as do *profess* God, were sincere in this! I might go over the *particulars*, and show under each of *them*, how *few* (even amongst you) do dedicate their *Houses* to God; and I fear that hath been one ground of the *Lord's late Controversie* within this *City*. Upon the whole matter then, it is *too evident* that *House-dedication* is very *rare*. The *most* of men, whether they be *High* or *Low*, live in too manifest a *neglect* of it. O let such as are in *dedicated Houses*, *bless* God for themselves, and *pity* others which are not so.

## CHAP. IV.

*The Duty pressed more generally.*

WE see (by that which hath been spoken) how things stand; there are but *few*, who make Conscience of the Duty in hand: Well, what is now to be done? must we let men *alone*, under this *grand Omission*? Are there *no Endeavours* to be used, for the removal of this *sad* and *sinful* neglect? Surely it concerns the *Ministers* of the *Gospel*, to put forth themselves with the *greatest earnestness*, to make this their *great* work and business, (as far as 'tis *possible*) to prevail with *Masters* and *Governors* to set upon *House-dedication*, that it may not always be so *rare* a thing, as hitherto it hath been. In order hereunto *I* shall cast in *my Mite*, which (*I* hope) God will *accept* and *blefs*. And so *I* come to *Exhortation*. In the managing of which, let me tell you, that though *I* design to reach *all Persons* whatsoever, and that the *Arguments* used

used are of *Universal extent*; yet in *special* I shall direct my Discourse to *you* the Inhabitants of this City.

*Many of you* are yet in your *old Habitations*; For ever be the name of God *magnified*, for his sparing of your *Houses*, when *all* about you was laid *wast* and *desolate*; you were as *brands* Amos 4. *U*.  
*snatcht out of the common burnings*:  
*As the shepherd taketh out of the mouth of the Lion two legs, or a piece of an ear,*  
*(Amos 3. 12.)* So God dealt with you:  
 You read of God's *bounding of the* Job 26. 10.  
*proud waves*; and saying to them, Job 38. 10, 11.  
*Thus far shall yee go and no farther*:  
 You have seen God's *bounding of the*  
*proud flames*, when they were most  
 fierce and raging: Now, did you ever  
*dedicate* these Houses to God? if not,  
 be entreated now to set upon the  
 duty: O 'tis sad, that you have neg-  
 lected it *thus long*, be sure you neglect  
 it no longer; You are not now to enter  
 upon *new Houses*, but yet you must  
 enter upon a *new course*; whether the  
 House be *new* or *old*, that's all one, it  
 must be *dedicated*; As a *late repentance*,  
 so a *late dedication* is better than none.  
 May not God well expect that Houses



so *eminently* preserved by him, should *faithfully* be dedicated to him?

There are *others* of you, upon whom the *late judicial* Providence did fall very heavy; you were *fired* out of your Houses, but you are now full of the Hopes of *new Habitations*. This poor *City* (for almost *two years*), hath ly'ne as *dead*, and *buried* in its own *ruines*; but there seems to be *at present* some *hope* of its *revival* and *resurrection*; it begins to discover a *little breathing*, I trust in God, it will *come to it self* again. I have sometimes fancied to my self, when I have seen the *few new Buildings*, that are *scattered* up and down in the *Ruines*, that this is like to the *fruits* of the Earth, after a *sharp* and tedious *Winter*; the *Spring* comes, and then *here* and *there* you may see a *blade* of *Corn* or *Grass* growing up, which gives an encouragement to the beholder of a *further growth*: So here, we have *something* (pardon the expression) like the *springing* up of a *City*, *here* and *there* an House is finished; But I hope (if the Lord hath so great a mercy for us), in *time* all will

will be *compleated*; as 'tis but a *blade* or *two* at the *first*, but in a little time the *whole field* is covered all over. This *Summer* (if God continue peace to us), we encourage ourselves to expect a *good* and *considerable progress* in the *rebuilding* of our desolate places; and if so, then many of you will be *Hous'd* again. Now, if it shall please God to give you your desires, to *succeed* you in your *building work*, and to put you into *new Houses*, O this is that which I would *earnestly* press upon you, *Dedicate them to God*.

This is the *General Exhortation*; in the *enforcing* of which I will offer a *few things*. 1. Do this, (not only at your *first entrance*, but in the *whole course* of your life, for this *dedication* is a *continued act*), and it will be a *good evidence* of your *Personal-dedication*; if you have dedicated *your self* to God, (which if you have not done, your condition is *sad*), you will certainly dedicate your *House* to God: As no man *can* do the *latter*, unless he do the *former*; so whoever doth the *former*, he will do the *latter*. This will evi-

dence also the *Truth of Grace*, and the very *power of godliness*. O, where *grace* is in the *heart*, God shall be in the *House*; where the *person* is *converted*, the *House* shall be *dedicated*; and I scarce know any *one* thing, wherein you have a *better discovery* of a man, whether he be *gracious* or *not*, *godly* or *not*, than his *carriage* and *deportment* in, and towards his *House* and *Family*: Doth he *own* God there? *advance* God there? *devote Persons*, *Estate*, *Interest*, *All* to God? surely he's a *godly* man. *Abraham* acted like himself, not only when he was willing to *offer up his Son*, but also when he was *commanding his Children*, and his *Houſhold* to *keep the way of the Lord*.

Gen. 18. 19.

2. This is *to do something that is singular*; this is more than what *others* do, (I mean such as have no *supernatural* work in them): To get a *convenient House* to live in, and there to drive on a trade for the *World*, and to enjoy *Creature-bleſſings*, this is *ordinary*; and this is all that the most do mind: and therefore, if you carry it *otherwise*, *viz.* you no sooner have an *House* but

but God shall have that *House*; you are no sooner served your selves, but God shall be served by you; where you are *gratified*, God shall be *glorified*; This (I say) is to do something that hath a *Blessed singularity* in it.

3. This is the way, *to enjoy the presence of God in your Houses*, to have him to *dwell* with you. I hope you will look after this: What's the House if *God be not in it*? What's the most convenient habitation, the confluence of all external comforts and accommodations, if *God be absent*? What difference would there be betwixt the *Palace* and the *Dungeon*, if the *Sun* should withdraw, and so all be covered in darkness? And so here; Make sure of God's Presence, and *every Habitation* will be *sweet*. O do not take up with *good rooms*, *good furniture*, *good relations*, *good trading*, but get a *good God* to dwell with you; and he'll be better than all. He says of his *Church*, that, *He hath desired it for his Habitation*; *This is my rest for ever; here will I dwell, for I have desired it.* The *name of the City* is *Jehovah-Shammah*.

Psal. 132. 1

1.

Ezek. 48. 3

Would you have the great God to own *your* habitations for *his* Habitation, to take up his *rest* with you? Would you have *your Houses*, to be called *Jehovah-Shammah*? then *dedicate* them to the Lord. As you desire the *presence* of God *in you*, (in a *special* and *gracious* manner) *dedicate your persons*; (then you shall be *as the Temple of the living God*, and God shall dwell in you, and walk in you), (as 'tis \**emphatically* expressed, 2 *Cor.* 6. 16.) As you desire the *presence* of God *with you*, (in a more *common* and *providential* way) *dedicate your Houses*.

4. Would you enjoy *your Houses* when you have built them, let them be *dedicated*. It would be sad, after all your *care*, *costs*, *pains*, that you should *not possess*, what you lay out so much upon. 'Tis a severe threatening, that in *Deut.* 28. 30. *Thou shalt build an House, and thou shalt not dwell therein*. So also, *Zeph.* 1. 13. *Their Goods shall become a booty, and their Houses a desolation*: (that *you* have felt already; and 'tis further threatned), *they shall also build Houses, but not inhabit them*: (O that this also, may not be executed upon

ἐνοικήσω καὶ  
ἐμπεριπατή-  
σω.

upon you). And, *Amos* 5. 11. *Ye have built Houses of hewn stone, but ye shall not dwell in them.* As you desire to be freed from this sharp affliction, be faithful in the discharge of the duty, which I am upon; then you are in the way of the *Promise*; *Isa.* 65. 20, 21. *They shall build Houses and inhabit them, and they shall plant Vineyards, and eat the fruit of them: They shall not build, and another inhabit; they shall not plant and another eat; for, as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands: They shall not labour in vain, nor bring forth for trouble.* The good Lord accomplish *this word* to you in this *City* !

5. *Life is very uncertain.* He that was to go out to fight with the enemy, he especially was to dedicate his House, because of the *uncertainty* of his Life, *Deut.* 20. 5. — I hope *this* will not be *your case*: but however, your Life is very uncertain; you live *to day*, Can you say, that you shall live *to morrow*? who knows, how soon this poor thread of Life may *break* in pieces? *Every man at his best State is altogether vanity.* *Psal.* 39. 5.



Life and all the *Comforts* of it, are  
*fluid, transitory, uncertain.* Here we have  
 no abiding City; but we seek one to come:  
 O enter upon your Houses, as those who  
 have death in your eye: They are  
 built of *Brick* and *firm materials*, and  
 may stand long; but *you* your selves,  
 are made but of *brittle things*; you  
 are but *earthly Tabernacles*, a little  
 breathing clay; you would fall every  
 moment, if God did not *underprop* you.  
 Suppose it should please God, to send  
 such a plague, as we had a few years ago,  
 (we have had a *strange, unusual Winter*,  
 what it may produce I know not),  
 would you be *impenetrable* against the  
 arrows that fly and waft at noon-day?  
 (Psal. 91. 5, 6.) Can you build your  
 new Houses so, that the *destroying Angel*  
 shall not be able to get into them? If  
 you can secure them from *Fire*, cannot  
 God kindle a fire in your *Bodies*, send a  
 Fever upon you, that shall *consume* you  
 presently? O what an *uncertain thing is*  
*Life!* how many ways hath God to  
 put a *period* to it! Surely therefore it  
 lies upon us, to *dedicate* our selves, our  
 Houses to God; to *advance* him in our  
 Hearts and Families; to *improve* all  
 we

Hebr. 13. 14.  
 Nihil in hac  
 vitâ posside-  
 mus, quod di-  
 cere possumus,  
 futurum diu  
 nostrum. Quæ  
 nobis videmur  
 firmissimè te-  
 nere, ea, quo-  
 ties Deo  
 libuit, temporis  
 momento nobis  
 è manibus ef-  
 fluunt. Omnia  
 nos relinquunt  
 vel à nobis re-  
 linquuntur.  
 J. Capel. in  
 Hebr. 13. 14.  
 Linquenda  
 Tellus & Do-  
 mus, & placens  
 Uxor. Horat.

we have to his glory; to be faithful in the matters of *Religion*; for we know not *how soon Death will come*; and what shall we do in a *dying hour*, if we have liv'd in the neglect of these things? Thou that hast not given *thy House* to God, and set it apart for him, Canst thou expect, that he will give thee that *οικία ἀχρηστώντος*, that *House which is not made with hands, eternal in the Heavens*? (2 Cor. 5. 1.)

6. *House-dedication is the best House-security.* Would you have your Houses safe? dedicate them to God; thereby you prevent God's Anger, and entitle what is yours, to God's Protection. You have liv'd to see dreadful things, (God of his infinite mercy grant you may never see the like again): A City burnt! this City burnt! this City burnt with such Circumstances! Many Thousands of Houses, in the space of three days, utterly consum'd! O, What was it, that kindled this fierce anger of God against us? What shall we do, that the like may never again befall us? Surely these are two Questions, which with the greatest seriousness, we are often to propound to our selves; I shall go  
no

no further than that which I am upon, for an *Answer* to them. *One cause* (I fear) (I dare not be *peremptory* in assigning the *causes* of a judgment so *unsearchable*), was, our *not-dedicating of our Houses to God*: *Non-dedication* brings *desolation*; Had *Religion*, the power of *Godliness*, been set up and kept up in your Houses, they *might have stood to this day*, for ought I know. This, as to the *first Question*: As to the *second*, I say only this, If you would not drink of this *bitter cup* again, *dedicate your Houses to God*. Do not think your *walls* and *bricks* will *secure* you, if *sin* be *harboured*, and *God* kept out of *doors*: If there should be no *malicious men*, (or rather *incarnate Devils*) here upon *earth*, there is a *just* and *jealous* God in *Heaven*. *This duty* will be your *best security*: Do you *dedicate*, and *God* will *protect*. I always submit to *God's Sovereignty*, and to his *secret Reserves*, (which are best known to Himself), (and how much there was of *these* as to the *dealings* of *God* with *many Families* in this *City*, in the *late judgment*, I cannot determine): But as to the *ordinary methods* of *God*, and as to his  
*revealed*

*revealed will*, we have great *encouragement* to hope for *Protection* and *Preservation*, whilst we sincerely desire, to come up to *House-dedicating duty*.

O (my Brethren) be not offended either at my *largeness* or *plainness* in this my advice; you have not my *Pen*, but my *heart* in what I write. And I shall think, (though I am sensible of many defects), that I have *wrote* well, if I may but see you to *do* well. All that I aim at is *success*, in bringing you to *Dedication-work*. \* *Suetonius* tells us Lib. 6. c. 31. Ut se diceret quasi hominem eandem habitare cepisse. a passage of *Nero*, which I shall make use of; When he had *built* him a brave *Palace*, and had *dedicated* it, he said, *Now he began to live like a man*. I allude not to his *sense*, (for that was naught), but to his *words*. You are now preparing new Houses, and e're long you hope to dwell in them; Oh when ever it shall be so, *dedicate* them to God, then you'll live and act *like true Christians*. 'Tis better to be *without an House* than without an *Heart*, to dedicate it to God. 'Tis never *rightly ordered* and managed, till it be *dedicated* \*. הנך Cognationem habet

cum הנה, (Rectus): nam initiare aliquid, est illud recte disponere. Aven.

This

This in *General*; but I must not leave the *Exhortation* thus; I will go over the *Particulars*, that make up this *House-dedication*, and press them upon you *distinctly*.

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## CHAP. V.

### *The Particular Branches of House-Dedication urged.*

I. **F**irst therefore, *Enter upon your Houses by solemn Prayer and Praise*. These two are (as it were) the *staple Duties* of Religion; In the one, we acknowledge what we *want*, in the other, what we *have*; In the one we testify our *own emptiness*, in the other *God's goodness*; In the one we *take* from God, in the other we *give* to God. But 'tis not for me to run out upon these, in the *general nature* or *notion* of them; I am only to speak to them, according to the *present consideration*. That which I have to do is this; to *exhort* you, (as the good Providence of God shall fix you in *New Habitations*), that you would make your *Entrance* by *Solemn Prayer and Praise*. (You know what I mean

mean by *Solemn Prayer and Praise*, that hath been *already* opened): You must have the *foundations* of your *Houses* twice laid; they are *first* laid by your *workmen*, in a *common* and *literal* sense; then they must be *laid* by your *selves* again, in a *spiritual* and *religious* sense, by *Prayer and Praise*: And indeed the *first* laying is not safe or firm *without* this. In our entrings upon *New Houses* we have several *civil rites* and *customs*; there are \* *Feastings*, great *Entertainments*; Friends come and rejoice with us, and send in their *Provisions* to be merry with us; and this they call *House-airing*, or *House-warming*: I have nothing to say against this *usage*, provided, 1. That this be *soberly* and *temperately* managed; 2. That the *main duty to God* be not *neglected*. But the misery of it is this, we have these *external expressions* of Love and Joy, when the *religious part* is omitted. This I find former \* *Writers* much lamenting. O let not your *Dedications* lie in *eating* and *drinking*, (much less in *intempe-*

\* Many open House-Dedication by these Feastings. See *Mariana* and others cited in *Lorinus* upon *Deut. 20. 5.* Dedicari res dicitur, quando cum solemniquo ritu, vel convivio rei usus inchoatur *Menoch.*

\* Nos hodie Conviviis Domos nostras Dedicamus, parum expendimus

res divinum beneficium. Muscul. Nunc ferè res tota versa est in luxum Conviviorum & plurimas Hellnationes. *Moller.*



rance and inſobriety), but in *Prayer* and *Praiſe*. 'Tis obſerved

\* *Hoc etiamnum fit à Judais, ſed belluando, pergracanda, ludendo, aliisq; oblectamentis, potius feſtum agitant, quàm ſeriâ ad Deum gratiarum actione, ob reportatam ab hoſtibus victoriam.* Buxtorf. Synag. Judaic. cap. 23.

of the \* *Jews*, that they yet keep the *Feaſt of Dedication*; but how do they keep it? In *ſwilling, drinking, immoderate uſe* of the *Creatures*, and the like;

but as for the ſerious *remembrance* of God's mercy, vouchſafed to their Nation (upon which that *Feaſt* was grounded), that is loſt. O that it was not thus amongſt Chriſtians, upon other Accounts! what *feasting* are we like to have in this *City*, as perſons ſhall come into their *New Habitations*? Pray take heed of *exceſs*; do not ſo ſoon forget Gods puniſhing of you for *this*, (which I look upon as one of the *Cities ſins*); and withall make Conſcience of the *main*. As ſoon as you are ſetled in your Houſes, *dedicate* them by *Prayer* and *Praiſe*. *David* here as ſoon as his Houſe was built, (for ſo I told you ſome *Expoſitors time* the words), he falls upon the *dedication* of it by *Prayer* and *Praiſe*. I beſeech you, do you do as he did.

A word to each of *these*; First for Prayer. That's a *duty* always *seasonable* but in the *present* case very *seasonable*.

How shall our dwellings be *\*sanctified*, *\* Peccatis pol-*  
but by Prayer? This is the *Sanctifying* *luntur, pre-*  
*Ordinance*, 1 Tim. 4. 5. As *sin* defiles *cibus sanctifi-*  
the House, Prayer *sanctifies* it: How *cantur adus.*  
*Sculdet.*

will you testifie your *dependance* upon God, for mercy in your Houses but by Prayer? How will you own God to be your *Chief Landlord*, that you *hold* all from him, that you are *his*, and your *House* is *his*, and your *All* is *his*?

*Dei se inquil-*  
*nos esse fate-*  
*bantur. Calv.*

I say, how will you own God thus, if you do not *enter with Prayer*? Will you *settle* upon your Houses, and not *ask God's leave*? You will not enter into your *Neighbours House*, but you will say *first, By your leave*; Is not your *House, Estate, Goods, All*, the *Lord's*? and will you invade his *Blessings* without his *Leave*? Do you expect *Pro-*  
*tection* from God; that he will *keep* your Houses day and night, and will you not in a solemn and special manner *pray* for this? Can you look for any blessing, but in the way of *Prayer*? O set *some time* apart for the solemn performance of this duty: Oh, let your

*Prayers*

*Domestick Dedication. Part. 2.*

*Prayers enter Heaven, as soon as you enter into your Houses ; and plead with God, thus : Lord, I justify thee in thy judicial dispensations ; thou wast just in turning me out of my former Habitation, for I did not pay thee my rent for it ; I did not only deserve to have my House in Flames, but to have my Soul to burn in Hell for evermore: Notwithstanding former forfeitures, present unworthiness, thou hast provided another House for me and mine ; Lord, I am less than the least of all thy mercies ; but since out of thy free mercy thou hast made this provision for me, help me to own thee in it, to carry it better than formerly I have done ; Let my House and Heart, and all be sanctified ; let me live and walk in it with a perfect heart, ; Let me devote it, and all in it, to thy glory ; let thy special presence be with me, and thy special providence over me ; Secure me from all evil, and from mischievous men, who are set on fire with Hell ; Let not my House be good, and my Heart naughty : As my House is new, let my Heart be new also : Lord, I here dedicate my House to thee: I and my House will serve thee. But I must break off from this ; the spirit of God will direct*

re<sup>ce</sup> you and assist you, when with sincerity you set upon the Duty.

And then, as to Praise, In antient Dedications they used to give gifts, and to offer Sacrifices: In the dedicating of your Houses to God, let your Gifts, and Sacrifices be Praise; this is more to God than all Legal, or Mosaical Sacrifices, Psal. 50. 13. 14. Psal. 69. 31. 'Tis of great advantage, for men to enter upon their Comforts with Thanksgiving; \*We do not so easily abuse mercies, which we solemnly bless God for. Get such a sense of the goodness of God upon your hearts, as to call upon your selves, to bless God; Ah, and to call in others too, to bless God for you and with you; This was David's practise, (as I might show you in several places); and in the managing of this, I would have you in a special manner to fix upon those mercies which have a more immediate reference to the occasion: As for example, your Houses were burnt, but (as to the most of you), a considerable part of your Estates was preserved; however your Lives were not touch'd; Indeed this was admirable, that in so fierce, so terrible a fire the Lives of more

E

were

*Non potest fieri, ut qui Deum Dei gratias agnoscit, illo abutatur. Muscul. Memoriamur hinc pro omnibus rebus, et precipue cum proximis quid in usum venit, Gratias Deo agere: inde sane mens amoris Dei ac ita ad omnem magis pietatem accenditur, simulque ad munemur, ut Deo Donis quidem castissime utatur; Quis enim ut abutatur ad luxum, pro quo jam Deo gratias agit. Bucér.*

were not destroy'd : It might have been with us as with *Sodom*, our persons as well as our *Houses* and *Estates* might have bin consumed; but the merciful God ordered it otherwise. Lot own'd it as a singular mercy, (though he lost much) that his *Life* was spared, (when *Sodom* was burnt), *Gen. 19. 19.* 'Twas mercy that when we were in flames, we were not in blood too; that 'twas not killing and murdering, as well as burning; Psal. 76. 10. Blessed be God, who restrained the remainder of wrath. 'Twas mercy, that he provided other *Habitations* for you, in your great *straights*; That so much of the *City* was spared, to be an *Harbour* to you: That many of you, who have been thrust into very *incommo-dious places*, have yet enjoy'd as much *health* as ever you did in the midst of your best accommodations; that after a long and sad war, it hath pleased God to restore again the blessing of *Peace* to us, (without which this poor *City* must yet have continued in its ashes): That so good and so full an *Act* hath been passed by the *Supream Authority of the Nation*, to further the repairing of our breaches: That God hath blessed



fed you with such a proportion of estate,  
that you are in a capacity, either to  
*build or to take new Houses;* that af-  
ter a short ejection out of your old  
*Houses,* God hath provided others for  
you, and brought you into them, (as  
your true \* *Domiducus Deus*): There  
are many other mercies that I am sure  
do occur to your thoughts: O let God  
in your Re-entries have some solemn ac-  
knowledgment of these signal blessings.  
And when you are upon this duty, I  
would commend three things to you.  
1. Seriously enquire whether in that  
great distress, that was upon you in the  
late Fire, you did not make some solemn  
Vows and Promises to God; in case he  
should do thus and thus for you; If so, be-  
sure (without delay) you make them  
good\*. O do not forget the vows that  
you made in the day of your distress!  
Psal. 76. 11. Vow and pay unto the Lord  
your God. Psal. 66. 13, 14. I will go  
into thy House with Burnt-offerings; I  
will pay thee my Vows, which my lips  
have uttered, and my mouth hath spoken,  
when I was in trouble. Eccles. 5. 4, 5.  
When thou vowest a Vow unto God, defer  
not to pay it; for he hath no pleasure in

\* Of the Ro-  
man's Domi-  
ducus Deus,  
vid. Dempster  
rum Antiq.  
Rom. C. 2.  
f. 187.

\* Sacrificium  
scu Hostiam  
Pacifcorum.  
Hebrai vocant  
Se bach Shela-  
mini, Sacrifi-  
cium Pacis ac  
Salutis; Eratq;  
nunc sponta-  
neum, quod ex-  
animi devoti-  
one, nullâ ur-  
gente necessita-  
te offerebatur;  
nunc Votivum,  
quod reddeba-  
tur ex pacto,  
i. e. quod quis  
in periculo &  
necessitatibus  
constitutus  
Deo se in Ec-  
clesiâ oblatu-  
rum sibi libera-  
tur promiserat.  
Gualt. in Mar.  
12. 33.



*Fools; pay that which thou hast vowed: Better it is, that thou should'st not vow, than that thou shouldst vow and not pay. (My Friends), I leave it with you in your own Consciences to consider, whether under the late amazing, terrible Providence, you did not enter upon some solemn Vows and Promises to the great God; if you did, do not forget, or falsifie them; Sincerity in vowing, lies in fidelity in performing: When the Emperor Sigismund, (being in a sore fit of sickness, and making then high Promises of Reformation, in case he should recover) asked his Confessor, how he might know, Whether he was sincere or not, in his Repentance? the Confessor answered him, If (saith he) you be as careful to make good in your health, what you now promise, as you are forward now in your extremity to promise; then your Repentance is right. So here I say, should any of you ask me, (we had great convictions and terrors upon our spirits, when the City was in flames, O we vow'd and promis'd thus and thus to God, such sins we would leave, such duties we would perform), Were we sincere in all this? Ans If  
you*

*you now make good, what then you engaged to do, then you were; but otherwise not. Men are very forward to promise in a day of affliction, but very backward to perform in a day of comfort.*

*'Twas Pliny's wish, Utinam tales esse sani perseveraremus, quales nos futuros profitemur infirmi; And 'tis mine; O that we were the same under mercies, that we are under judgments! that we were as good at performing under the former, as we are at promising under the later. I did not think, to have said so much upon this, but I fear there's need of all this, and of much more: O do not think, that God will be put off with your Praise and Thanks (when you enter into your new Houses) if you do not pay what you vowed when you were in trouble;*

*Epist. 26. 1.*

*2dly. When you are blessing God, for what is present, do not forget what is past; whilst you acknowledg his goodness in your New Habitations, do not forget his severitie, in what befell your Old Habitations. As Judgments must not jostle out the remembrance of Mercies, so Mercies must not jostle out the remembrance of Judgments. Israel's forgetfulness of the works of God, is*

often charged upon them, *Psal. 106. 13. They soon forgot his works; (& passim)*. Are not we herein too guilty also? O the great things, that God hath done in *our Age*, (an *Age* made up of *wonders*)! but *how* soon are they forgotten by us. That his *gracious works* should be forgotten, that is not so much to be wondred at, (our cursed Natures being so apt to forget mercies); but that, *judicial*, and *such* judicial works of God, should so presently be out of our thoughts and memories, this is very strange. I will instance only, in the late *Plague* and *Fire*. Good God! How many persons were swept away by the one, how many Houses laid desolate by the other! and yet how soon are both forgot! These were Judgments very hardly to be parallel'd, either at Home or abroad; God (scarce ever) did the like before, (and I trust will never do the like again); but they are past and gone, and men scarce ever think of them. O that London's Flames that were so hardly extinguished, and put out with so much of difficulty, should so easily be put out of the thoughts and memories of the most. 'Tis but yesterday  
since

*since this poor City, was nothing but a furnace of Fire and Smoke; since this raging Element wasted all before it, (scorning all checks and controuls, laughing at our poor Ladders and Buckets); since it came upon us, and went on with that fury, as if our Tides of Water had been turn'd into Tides of Fire: O the beautiful Churches, the magnificent Buildings, the convenient Houses, that it (with the greatest impartiality) laid desolate in a few days! O the many Families that were utterly undone! O the hurries and distractions that it caused amongst us! O the dreadful prospects that I had then in my eye, the dreadful noises that I had then in my ear, (by the crackling of the Tiles, the falling and blowing up of Houses), shall I ever forget them? O the ringing of Hands, the paleness of Faces, the weeping eyes, the great distress of poor Citizens that then I saw, shall I ever forget it? I believe, you saw the same too, and yet we do forget? Ah, if London was built again, and the Ruines and Rubbish but a little out of our eye, I fear all that God hath done, would in a little time be remembered no more. A Py-*

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*ramid will not be enough to perpetuate the memorials of this, if we be left to our selves. I therefore entreat, and beseech you, (the Citizens of London) to keep fresh in your memories, the late terrible outgoings of Providence, both against your selves in particular, and against the City in general: and in the day of your Praises, and in the midst of all your rejoycings for present mercies, O remember what is past. How that should be remembred, and how the remembrance of it is to be improved, I cannot here insist upon; I desire to shun prolixity, and yet I am guilty of it.*

*3dly. In your initial Thanksgivings, do this also; Where God hath blessed you, with considerable Estates, see that you set something apart for charitable uses. Let your Thanksgiving be Thanks-doing; Do something towards the relief of them that are in want, of them, that were great Sufferers by the late Fire; and towards others too, who are great objects of Charity. Hath God yet spared you an Estate? O devote it to his glory, and the good of his poor necessitous servants; Liberality to such,*



is an excellent *concomitant* to the duty of *Praise*, and a very high *Testimony* of the *reality* of your *Gratitude*. I leave this with you, and (for some reasons) I will not further *enlarge* upon it: So much for the *enforcing* of the *First Branch* of *House-Dedication*.

Secondly, In the Dedication of your Houses to God, I advise, *Fiducially* commit them to God. This implies,  
 1. *A casting-off of all Creature-props and dependancies for safety and Preservation.*  
 2. *A flying to God for his Protection.*  
 3. *A resting or relying upon God, for this mercy.* Commit your Houses thus to God; and if you would do it, in a *solemn explicit* way, when you enter into them, and then keep the *impressi- on* of this upon your Spirits *all along*, it would be of *great* use to you. The poor *Heathens* had their *Tutelar Gods*, upon whom they *rely'd*, for the keeping of their Houses; (These were the *Lares*, *Penates*, *Σίδι κατοιχίδιοι*, *Domestick Gods*), (of whom the *Philologers* write much). The *True God* must be by you owned and rested upon, for the preservation of your Houses. Alas, where can we be *safe*, or our Houses be  
 safe



Psal. 121. 4.

safe, but under the shadow of the Almighty? (Psal. 91. 1.) What can secure us but that providence, that is always *making* and *watchful*? look to your *persons*, what a world of accidents are you liable to; each of which is enough to make a *speedy dispatch* of you: When you are at *home*, 'tis but the *breaking* of a *beam*, and you are gone; when you walk in the *Streets*, 'tis but the *falling* of a *Brick*, or a *Tile*, or a *wall*, or the *breaking* of a *wheel* (when you are just by a *loaden Cart*), or an hundred such *Casualties* and contingencies, and there is an *end* put to your *Life*. How *many* in this *City*, every *week* are taken away by sad and sudden *Accidents*! and indeed I wonder 'tis not *more*. We live *invirow'd* and *surrounded* by *Deaths*, that may come upon us in *ways* that we never dreamt of. Little did the Poet *Æschylus*, when he was sitting in his *Yard*, think that there he should receive his *mortal wound*; but so it was, for (as the *story* goes) he sitting there, with his *Hat* off, an *Engle* hovering over his *bald head*, and mistaking it for a *stone*, let fall an *Oyster*, (hoping by the fall to *break* the

the *shell*), which falling upon this poor man's *head*, pierced his *skull*, and so he dy'd. And thus it happens in a *thousand cases*. What need have we therefore, to live in a *constant dependance* upon God for his *Protection*? And so as to our *Houses*; how many *unseen dangers* do hang over them, if God do not *keep* them: All your *care*, *preventions*, signifie nothing *without this*; Set your *Watches*, build in *Brick*, look to your *Fires* and *Lights*, this will not do your work, *without God's keeping*. Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City, the watchman waketh but in vain, *Psal. 127. 1.* I would not take you off from the use of *means* for your safety, but do not *trust* here; 'Tis God only that *makes you to dwell in safety*, *Psal. 4. 8.* And therefore *dedicate* your *Houses* to God, (that is) *commit* them to his *vigilant* and *Holy Protection*; and then fear not. I know (*upon what is past*) thousands in this *City*, rise up in the morning, lie down at night full of Fears; O that we could quiet our hearts by *holy Trust*; what we put into the hands of *God*, is above the reach

reach of *man*; He that hath the *Protection* of Heaven, needs not fear the *malice* of Hell. Saints may encourage themselves in the midst of all *dangers* and *enemies* whatsoever, from the consideration of that tender and gracious *Providence*, which is over them, for the preserving of their *Persons*, *Estates*, *Habitations*, and all that belongs to them, *Pf. 121. 3, 4.* He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand; The Sun shall not smite thee by day, nor the Moon by night; The Lord shall preserve thee from all evil, he shall preserve thy Soul; The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore. *Pfal. 145. 20.* The Lord preserveth all them that love him. *Isa. 4. 5.* Upon all the glory shall be a defence. *Job 1. 10.* Hast thou not made an hedge about him, and about his House, and about all that he hath on every side? *Prov. 12. 7.* The House of the Righteous shall stand. Read *Psalms 91.* 'Tis an excellent Psalm for the support of Faith, as to *Personal* and *House-preservation*. Now upon

upon *such encouragements* as these, be perswaded, to *commit* your Selves, and your All to God; Put all into his Hands, fiducially rest upon him, and you engage him to take care of you, and to secure you from all evil. *Prov.*

29. 25. *Whoso putteth his trust in the Lord, shall be safe.* 'Psal. 17. 7. *Shew thy marvellous loving kindness, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them.* If the Promises of Protection, and preservation be not literally accomplished, as to the keeping off some particular evils, they shall be made good some other way, which will be better for you; O therefore trust God, and do not give way to Fear: when you first enter upon your dwellings, commit all to God; and every morning, every night, renew this act of trust, and it will be well. You may be called the *House-keepers*, but in truth God is the *House-keeper*, (both as to Provision, and also as to Protection): and they must needs be well kept, if the Almighty God be the keeper of them. Men and Devils can neither touch an hair of your Heads, nor a  
side

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*tile of your Houses, but first they must have his permission, which he will never grant them, but upon very wise and weighty grounds.*

Thirdly, *Set up, and advance Religion in your Houses:* This is the *principal* thing in this *House-dedication*, and this I shall spend much time upon. I say, set up Religion in your Houses; *this is, To dedicate them to God.* Some talk of *Religious Houses*, (they do but talk of them, their practices are known well enough); let yours be such in good earnest, let them be *Religious Houses indeed.* What is the *House* without *Religion*? surely a very sad and dismal place! 'tis better to be, where there is no *light*, no *food*, no *external conveniencies*, than where there is no *sense* or *due owning* of God. Homer speaking of an *House*, where the Husband or the Wife, or the Master, or the Mistress is dead, he calls it, *δῶμον ἡμιτελὴ*, an *House* that is but *half-perfect*; because a *principal member* is *wanting*: What is that *House*, where *Religion* is *wanting*? That's indeed *δῶμος ἡμιτελής*, (for there the *main* thing, the *one needful* thing, is not). 'Tis said of

of *Constantine* (that blessed Emperor),  
*In every room in his House, he had the*  
*Name and Title of his Saviour, written*  
*in great Characters; to note, that his*  
*House, and every part thereof, was de-*  
*dedicated unto Christ: Would you thus*  
*do? do not set up Names upon your*  
*walls, but set up Religion in your Fa-*  
*milies. And 'tis recorded of that*  
*eminent Martyr, Bishop Hooper, that in*  
*every corner of his House, there was some*  
*sent of Godliness: O that it might be so*  
*in yours! Tremellius speaking of Fa-*  
*mous Cranmer's House, he says, It was*  
*Schola & palæstra Pietatis & Litera-*  
*rum; A School, a Nursery, a place set*  
*apart for the exercise of Religion, and*  
*Literature: Might your Houses be such,*  
*what a blessed thing would it be! then*  
*they would be Bethels, (as Jacob called*  
*that place, where God appeared to*  
*him, Gen. 28. 19.); not Beth-ovens,*  
*(Houses of vanity), but Bethels, the*  
*Houses of the Lord. Let me allude*  
*to that of David, 1 Chron. 29. 1. The*  
*Palace is not for man, but for the Lord*  
*God. Your Houses are not only for*  
*you to dwell in, but God must have a*  
*room, mansion, residence in them; and*  
 how



1 Cor. II. 22.

how can that be, if *Religion* be not advanced there?—*What* (saith the *Apostle*) *have ye not Houses to eat and to drink in?* And (say I), *have ye Houses only for this?* that there you may eat and drink, and trade, and mind your *Secular* affairs? surely, something more must be done; they must be *consecrated* to God, *Religion* must have a throne in them, and be set up in them.

This might be urg'd upon you, from *several Considerations*; *Some* might be taken, from that *intrinsic excellency*, that is in *Religion*; O look upon it as it is in itself, 'tis a *glorious* and *excellent* thing. 'Tis the *Creatures due respect* to his Creator; it speaks a *due sense* of God, that the soul is in a *right frame* and *posture* towards God. 'Tis the *summe* of all; All *Graces*, *Duties*, are *summ'd* up in this *one word*, *RELIGION*. 'Tis *Man's highest advancement*; what a *poor thing* is *Man*, if he be not a *Saint*; what is *Reason* without *Religion*!—This is a point as *vast* as the *Ocean*, if I might *launch* out into it. It being thus, Shall not *Religion* be *promoted*, *advanced* in your *Houses*? All speak *well* of it in the *General*, but when it comes

comes to *particular practice* and application, there they discover but *low thoughts* of it. Besides this *inherent excellency* in Religion, pray, consider the *blessed advantages and benefits*, that go along with it, and flow from it. 'Tis the great *prop and pillar*, which sustains Houses and Families; take away this, the House falls, (as that did, when Samson had pull'd away the pillars of it): *Judg. 17. 29.* Prov. 24. 3, 4. *Through wisdom is an House builded, and by understanding it is established; and by knowledg shall the Chambers be filled with all precious and pleasant riches.* Surely, the Wise man doth not so much intend here *moral*, as *spiritual and religious wisdom*: and by this, he tells us, the House is, 1. erected; 2. established; 3. enriched. What a gainful thing is Religion! 'Tis the very Nerves and Sinews, the bond and ligament, the Cement of all Societies; Kingdoms, Cities, Families, are all jointed, fastned, supported by this: 'Tis *οὐκ ἔστιν ἀνάσσειν τῆς κοινῆς*, (as Plutarch speaks); and (as the \* Philo- \* Arist. Politic. sopher tells us), the prosperity of all depends upon it. This is that which lays the foundation of all Blessings; House-

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*dedication* (in the setting up of *Religion* in it) is always accompanied with *God's benediction*: O, *Religious Houses* are *blessed Houses*; God *blessed Obed-Edom* for the *Ark's sake*, 1 Chron. 13. 14. His *blessing* upon *Persons* and *Families*, commences from the *very day and hour*, in which *Religion* is set up. Hag. 2. 18, 19. Consider now from this day, and upward; from this day will I bless you. How exact and punctual is God, in his rewarding of *Piety*. O mind the interest of *Religion*, you will never find it, to be a *vain* or *unprofitable* thing; all *blessings* lie in the *womb* of it; Mercies here, mercies hereafter; the Mercies of the *Throne*, and the mercies of the *Foot-stool*, all grow upon this *fruitful root*, 1 Tim. 4. 8. *Godliness* is profitable unto all things, having the promise of the *Life* that now is, and of that which is to come. Will you not encourage, and mind, and promote *Religion* in your Houses?

I might enter upon *Particulars*; Would you have your *Habitations* blessed? so as to be secured from all evil, filled with all good? so as to be made *delightful* and *comfortable* to you?

you? Let *Religion* be there; would you have a *blessing* upon your Children, your *Posterity*; Be religious your selves, and set up *Religion* in your Houses, Psal. 112. 2. *His seed shall be mighty upon the Earth; the Generation of the Upright shall be blessed.* Prov. 20. 7. *The just man walketh in his integrity, his Children are blessed after him.* Deut. 5. 29. *O that there were such an heart in them, that they would fear me, that it might be well with them, and with their Children for ever.* The *Posterity* of Obed-Edom, was blessed for the *Ark's* sake. See it 1 Chron. 26. 8. *First, God blessed this Obed-Edom, with a numerous Progeny; you read there of Threescore and two, who descended from him. 2dly, These were all employed in the House of God. 3dly, They were enabled to discharge their employment. 4ly, They were advanced to great dignity; they were made Rulers and Commanders, through the House of their Father. (These things are observed to my Hand, by an Eminent Person). So that, as you love your Children, and would entail God's blessing upon them, let Religion be re-*

Bish. Brown-  
rigge, Serm. I.  
P. 12.

garded and promoted by you. *Would you have a blessing upon your Families?* let Religion be there, **1 Chron. 12. 14.** *The Lord blessed the House of Obed-Edom, and all that he had: 'Tis more express,* **2 Sam. 6. 11.** *The Lord blessed Obed-Edom, and all his Household.* O who would not entertain the Ark in his House! That precious Ointment, that **Pfal. 134. 2.** was poured upon the head of Aaron, it went down to the skirts of his Garments: If you be faithful in the business of Religion, God will pour down his blessings upon your selves, and they shall run down also upon all that belong to you. All in a Family fare the better for Religion. *Would you have a blessing upon your Estates?* look to Religion. Piety, the Fear and Worship of God, owned and farthered by you, are the best way, both for keeping and encreasing these outward enjoyments, **Prov. 15. 6.** *In the House of the Righteous is much Treasure, but in the revenues of the Wicked is much Trouble.* **Prov. 13. 22.** *A good man leaveth an inheritance, to his Children's children; and the wealth of the sinner is laid up for the just.* Holy Job, thus dedicated his House,

House, and therefore *God made an hedge* Job 1. 10.  
*about him, and about all that he had on every side, [and blessed the work of his hands, and increased his substance.]*

The *Jews* have a saying, that *Decime* are *sepes Divitiarum*; *Tythes* are a fence or beag to guard and secure all that a man hath. O, would you have your *Estates* secured? do you secure and exalt Religion, and that will secure you and yours. You see, here is blessing upon blessing, in the discharge of this weighty and fundamental Duty: But what if men will yet neglect this? and suffer *Atheism, irreligion, profaneness, wickedness*, to be in their Houses? what? O let such know, *they are under the curse of God*; they and *their Houses* are liable to the dreadful curses, which the Word denounces: And what are all *Comforts* in the House, when the curse of God is upon it. God's blessing sweetens all, his curse *imbitters* all; Wo to them whose Houses are under a Curse! Prov. 3. 33. *The curse of the Lord, is in the house of the wicked; but he bleisseth the Habitation of the just.* Zach. 5. 4. you read of the *Curse* entering into the house of the Thief; it shall



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remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. O let *Atheistical Masters* of Families, that never mind *Religion* in themselves, or in their Houses, tremble upon the consideration of that *flying roll of Curses*, that hangs over them. O you *Citizens, Merchants, Tradesmen*, (whatever your rank or occupation is), if you love God, if you love your Selves, your Children, your Servants, your Estates, let this be the *first* thing you do, Set up Religion in your Houses. This was kept up in the time of the *Patriarchs*, altogether by what they did in their *Families* (for their *Families* then were as so many *Domestick-Churches*, and all the Churches that were then in being). And Religion now *rises* or *falls* in the world, as men regard it in their *Families*. How many might you bring in to God, did you thus *dedicate* your Houses? how many might be *converted*, by living in religious places? what a mercy would it be to poor Creatures, to *live* under your roof, if you would but do your duty herein? whereas upon your neglect of it, what a grie-

*Familia Pa-*  
*trum Erant*  
*Domestica Ec-*  
*clesia. Pareus*  
*in Gen. 18. 19.*

a grievous thing is it, (to persons that have any sense of God) to live with you? *Psal. 120. 5. Wo is me, that I sojourn in Mesech, that I dwell in the Tents of Kedar.* To be in your Houses, and there to see nothing but *Epicurism, Worldliness;* there to hear nothing but *cursing, swearing, scoffing,* at the ways of God; nothing that hath the face of *Religion* to be found there, O 'tis an *Hell* upon earth to live with such. Be perswaded therefore to do what I have spoke so much to; the fewer come up to this, the more pleasing to God, will your *zeal* and obedience be: you may meet with *scoffs* and *derision* from the world, but 'tis a poor thing to be *derided* of men, if you may be *approved* of by God. Let all this (like oyle cast upon the fire) make your *zeal* more *intense* and *fervent*; and say, *If this be to be vile, you will be yet* 2 Sam. 6. 22. *more vile.* This in *General*, as to the *Third Branch* of *House-Dedication.*

## CHAP. VI.

*How Religion is to be set up in private Houses: The first Particular opened, as to Religious Members.*

**T**HAT I may be more *distinct* and *clear* in this *Head*, (under which *House-dedication chiefly lies*), I will fall upon some *Particulars*; and therein, both *direct* you, and also further *quicken* you, as to the *advancing* of *Religion in your Houses*. Are there any workings in you, towards this? Are you in any measure *convinced* of your *Duty*? and do you *resolve* to set upon it? Then let me lay these *Four Things* before you.

1. (*As near as you can*) take such into your Houses, who fear God; and none but such.

2. Set up the *Worship* of God in your Houses, and the *Performance* of *Holy Duties*.

3. Let your *Education* (of such as are under you) be *religious*.

4. Keep *sin* out of your Houses, and instead thereof, let there be an *Holy course* driven on in them.

Give me leave to go over these *Particulars*, for I am now, at the very heart of that which I *mainly designed*. First

First, (*As near as you can*) Take such See Swinnocks Christian Calling, vol. 1. p. 523. into your Houses, who fear God; and none but such. I put in, (*as near as you can*), because sometimes there are such *Circumstances* in the case, that a man cannot do what he desires; these must be *submitted* to, (in that state of things); but our *general aim* and endeavour must be this, To fill up our Houses, with persons fearing God. He that dedicates his House to God, must look to the matter of it, that it consist of such as are religious. And this was one thing intended in House-dedication, or one thing, that men were obliged to, upon House-dedication, (as one observes upon my Text): we have David here dedicating his House; and upon this, you find him very zealous and resolute, as to that which I am treating of, Psal. 101. 4. *A froward heart shall depart from me, I will not know a wicked person. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that dwelleth in a perfect way, he shall serve me. (v. 6.) He that worketh deceit, shall not dwell within my House. He that telleth lies shall not tarry in my sight, (v. 7.)* This is an *excel-*

*Ut hac Dedicatione admonerentur, quamlibet Domum debere esse quoddam Dei sacrum, nec admittendos in contubernium Homines impuros & sceleratos, qui sua turpitudine atque impietate, parietes Deo consecratos, rursus polluant.*  
Moller.

*excellent Psalm for Masters of Families, often to peruse: David, first sets down his holy Resolution, as to his Personal carriage in his House; (v. 2.) I will behave myself wisely in a perfect way, O when wilt thou come unto me? I will walk within my House, with a perfect heart. And then he sets down his Resolution as to the Members of his House; he would have such about him, as were godly; and as for wicked and irreligious persons, he would have nothing to do with them, they should not dwell in his House, nor tarry in his sight, (v. 7.) O that we had more of David's spirit; to be for House-dedication, and thus to pursue and make it good. But how few are there, that write after this Copy! The most are altogether regardless of this; they take in any into their Houses; the precious and the vile are all alike to them; let them be Swearers, Sabbath-profaners, enemies to God and his ways, that's all one to them; if some poor worldly Interest may be but served, if their work and business may be but done, they are satisfy'd, and look no farther; whether the person have any sense or favour of*

of *Religion*, that they never regard. Nay, O that there were not *some*, who are only *shy* of taking in such into their Houses, who make profession of God : the *worser* the *Servant* is, the *fitter* he is for their turn. These are *perfect Antipodes* to *holy David* : And, as their *sin* here is very *great*, so their *account* hereafter will be very *sad*. I hope *better things* of the most of you in this *City* ; yet I think it necessary to stir you up to the greatest *zeal* and *care*, and *circumspection*, (that is possible) in this *matter*. Assuredly, it will never go well as to private *Houses*, and this *Dedication-work* will be altogether *insignificant*, till men be more *conscientious* and *careful* about the several *Branches* and *Members* of their *Families*. Let me be earnest with you, to fill up your *Houses* with such as are *religious* : Let not your *Houses* be like *Noah's Ark*, wherein the *clean* and the *unclean* were strangely jumbled together ; but let them be like *little Churches*, wherein there is *no* such *mixture*. O what a blessed thing would it be, if every *Family* was as a *little Church* ! It hath been thus, and might be so again,  
if



if men would but do their *duty*: There was a *Church in the House of Aquila and Priscilla*, Rom. 16. 5. 1 Cor. 16. 19. *Salute the Brethren which are in Laodicea, and Nymphas, and the Church which is in his House*, Col. 4. 15. So Philem. 2. *And to the Church in thy House*. It may be asked, What were these Churches in these Houses? Some make them to be the *Saints*, who (in those times of Persecution) did there *privately meet*, for the *Worship* of their God. Others make them to be the *Body of the Families* of these persons; which were called *Churches*, partly, for those *holy Duties* that were there performed, and partly, for the *religiousness and holiness* of the members thereof. Surely, this latter sense is not to be rejected, (though I will not say, that it is *primarily and mainly intended*, in these expressions) : Now, will you endeavour in this respect, to have your Houses to be little Churches? Will you fill up your Families with such as fear God? Will you in taking persons into your Houses, steer your course by Religion and religious considerations? Let me draw this out plainly in particular Instances.

*Vid. Engl. An-  
not. upon Gen.  
18. 19.*

*Are*

*Are you to Marry?* to take an Husband or a Wife? Make your choice, and fix your resolution by Religion; let piety have the decisive and casting voice in this grand Affair: Other things may be ey'd, and considered, in their proper place and bounds, (as Birth, Parentage, comeliness of person, sweetness of Nature, suitableness: (But the great thing that must weigh down the ballance, is this, *Doth he or she fear the Lord?*—This is that which must preponderate, and which must chiefly be in your eye. *Beauty and Portion, and Honour,* are poor things to go by; 'tis Religion, Grace, Piety, that must regulate and determine the Choice. This is to marry in the Lord, (as the Apostle exhorts), 1 Cor. 7. 39. When we do it, not upon any *by-reflects*, or external motives, (as preponderating, or being considered apart from the main), but the great inducement, is something that is spiritual, this is *Marrying in the Lord*. O that *this* might be the rule which you would go by: *If Religion be any other than a Cypher, how dare we not regard it, in our most important choice,* (says that \* excellent Bishop). Without this,

\* Bishop. Hall  
Contempl. P.  
1020.

*this, all Matches are miserable, though they should be made up with boards of wealth and heaps of Gold as high as Heaven, crowned with Honours transcendent*

*Prepar. before Death, p. 47.* *to the Stars, (says eminent Mr. Bolton).*

Let me a little argue with you; will you make those the *objects* of your *dearest Love*, who have no share in the *Love of God*? will you take those in-  
to *intimate union* and *conjunction* with your selves, who have no *union* with *Christ*? will you lay those in your *'bos-*  
*some*, whom God will *cast out* of his *sight* for ever? what *agreement* can  
there be *'twixt light* and *darkness*? In

2 Cor. 6. 14.

*Hieron. ad Nepot.*

*tantâ morum discordiâ, quæ potest esse concordia?* The one is for *Holiness*, the other for *Sin*; the one draws one way, the other another, this is the bane of that *oneness* and *harmony* that should be betwixt persons in this *relation*. O the *mischiefs* that follow upon being *unequally yoked*! how doth this *imbitter* all! To have a *religious David*, and a *scoffing Michal*; a *blessing Job*, and a *cursing Wife*; a *good Sampson* and a *treacherous Dalilah*, this must needs be *very sad*. 'Tis possible, the

1 Cor. 7. 14.

*unbelieving Husband* may be *sanctified* by

by the *believing Wife*; and so the *unbelieving Wife* by the *believing Husband*; but we must not run our selves upon so great a *snare*, upon *presumption* of a *possibility*: They need *much grace* who will not rather (*in this case*) receive hurt, than *do good*; the latter is but *possible*, but the former is too *probable*: Near Relations have a great *influence* upon men; (No wonder that *Abab* sold himself to *work wickedness*, when *Jezabel* (his Wife) stirred him up thereunto, 1 King. 21. 25. And this is rendred as the *reason*, why *Jehoram* did as the House of *Abab*, for the daughter of *Abab* was his Wife, 2 King. 8. 18.) And for the *most part* it so falls out, that the *good* are rather prejudic'd by the *bad*, than the *bad* advantag'd by the *good*. O you that are yet to dispose of your selves in *Marriage*, look to your choice, as near as you can, pitch where the fear of God is: Are not such to be found? Is there never a woman among the daughters of thy Brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistins? 'Tis sad so to marry in one day, as to repent of this all the days of your

See the Answer in *Jud. Mart.* to the 90 Quest. p. 447. Et τὰς τριακατα-

Judg. 14 3.

*your life. Are you to take an Apprentice? go by Religion; I am not against prudence in your considering of Parts, Capacity, Natural temper; but withal let your eye be much (nay most) upon Religious Inclination, and Religious Education. You cannot expect much, from Plants, that are of no further growth; but this you may satisfy yourselves in, how do they stand inclined? Are they pliable and tractable, as to what is good? Have they been piously educated? Do not vitious Habits already discover themselves, in lying, stealing, taking God's name in vain, pride, vanity, averseness to Family-duties? O Citizens, do you not sometimes smart upon your taking Apprentices, without having that respect to Religion herein, which lies upon you? Such and such Friends mediate, thus much you are offered, (and he that offers most carries it), the Youth is ingenious, can write well, cast accounts well, is of good strength, and the like; Upon this the business is concluded, you look no further; let his inclination (as to the best things) be what it will, or his Education be what it will, that's*

that's scarce thought of. Is this well? Surely no! Is not this a trespass committed against *House-dedication*? do you not in a little time see cause to *repent* of what you have done, when you have taken in one that proves a *thorn* in your *foot*, a *spear* in your *side*, a *pest* and a *plague* to your *Family*? Is not God afterwards much *dishonoured*, and you your selves much *wronged*, by these persons? Do not *bad Apprentices* often prove the *bane* of your own *Children*? And doth not *infection* spread from some *one* Apprentice to all the *rest*? The *mischievous consequences* of this, are not to be reckoned up: O that therefore, you would be very careful *in this matter*, to take in *such*, who either are *religious*, or at least religiously inclin'd, and religiously *educated*. 'Tis true, you may be deceived, and Youth may *miscarry* (after *good Education*), (the more is the pity, and the greater is the grief of godly Parents): but 'tis good to go as far as you may, to pitch upon the *most probable means* for your *security*; and then if things fall out contrary to your *Hopes*, yet this will be your *comfort*,

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you



you did *your duty*; you minded the main, though *events* do not answer your *desires*. Are you to take an ordinary *Servant*? Let him be one that *fears God*; such as *serve God*, are the *best* to *serve you*; *Religion* makes the *best* in every *relation*: \* None so diligent, so faithful in *this* relation, as those that have an *inward principle* of *Grace*; certainly, that will make them to be what I say. I know *some* make a *Profession*, and yet are none of the *best Servants*. I have much ado to forbear from a *sharp Digression*, as to these; but I must. Well, 'tis but *some*, and these do *but profess*, they do not walk answerably to their *profession*. Think not the *worse* of *Religion*, because of the miscarriages of *some*, who do *profess* it; for all this, get *religious Servants* into your *Houses*. O they'll be *faithful* to you; and they'll bring a *blessing* with them, to the place, where his *Family* might be a kind of *Church*, an *Assembly* of *Godly Persons*: And if *Masters* would endeavour to have theirs so, they would besides the eternal reward of it hereafter find a present benefit by it, their worldly business would thrive much the better; for if their *Servants* were brought to make conscience of their ways, they would then not dare to be either negligent or false. *Whole Duty of Man*, p. 315.

they

they come ; God blesses the *Master* for such *Servants* sake. *I have learned by experience, that the Lord hath blessed me for thy sake, (said Laban to Jacob);* Gen. 30. 27. *The Lord blessed the Egyptian's House for Joseph's sake,* Gen. 39. 5. They will not *only work* for you, but they will also *pray* for you : and if you put them upon business, they will *pray* for success in it : So *Abraham's* Servant did, Gen. 24. 12. O what a *Treasure*, is a *praying* Servant ! Every man is to be *valued* by this : The *praying Physician* is the *best Physician* ; the *praying Friend* is the *best Friend* ; the *praying Parent* is the *best Parent* ; the *praying Servant* is the *best Servant*. O the difference, betwixt a *praying* Servant, and a *cursing* Servant. The one procures  *blessings* upon the *House*, the other  *judgments* ; the one is the Instrument of doing much *good*, the other of doing much *hurt*. Take heed of *wicked* Servants , they are *infections*, they carry the *Plague* about with them. Will you let your *Houses* be as so many *Pest-houses* ? God forbid ! O, the hurt that one *bad* Servant doth in a *Family* ! he may *infect* all the rest ; as one *scab'd* sheep

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Sheep infects the *whole flock*; and one rotten apple spoils the *whole heap*. Eccles. 9. 18. *One sinner destroyeth much good*. And do you think, that

\* *Frugi atque integer, Nemo vel ipse sibi vel aliis esse potest, qui proba Religione non teneatur.* Maffius in Josh. 24. 15.

they will ever be \* *true* to you, who are *false* to God? Be careful therefore also in *this respect*: Now you are building your Houses, you strive to get the *best materials*; when you furnish your Houses, you are for the *best furniture*; and why not the *best Wife*, the *best Servant* also? When Pharaoh would pitch upon one for that great *employment*, to be set over the land of *Ægypt*; says he, *Can we find such a one as this is, a man in whom the spirit of God is?* Gen. 41. 38. So here, when you are to make *choice* of persons, for such and such *relations*, can you find any such, as they that have the Spirit of God in them? Let those dwell with you, and be admitted into your Houses, who know and fear God: for, *others* either do not *take them in*, or (if the *nature* of the *Relation* will bear it) presently *cast them out*: This is to *dedicate* your Houses to God; and (if you do not look to this) never speak of *House-dedication*, or of your desires to *advance Religion* there. CHAP,

## CHAP. VII.

*The Second Branch enforced, concerning the Performance of Holy Duties.*

SEcondly, If you would set up Religion in your Houses, (and so dedicate them to the Lord); see that God be Worshipped, and Holy Duties be duely and daily performed in them: Religion (though it lie not *only* in these, yet it) lies *very much* in these; No Worship, no Religion. Now therefore, let it be thus with you; O that your Houses might be *thus consecrated!* that they might be as so many little Temples or Sanctuaries, wherein God might be worshipped; as so many Oratories, wherein God might be *daily* called upon. House-worship, (or Family-worship), is a duty incumbent upon every Master or Governour; he is to take care of it, to see that the blessed God, in *his House*, have that Religious respect and homage, which is due unto him: Indeed, this is the *main*, the *first* thing, that he is to look after. The Jews, besides their Temple-worship, had also their Family-worship, which the Master of the House

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was to perform. The *Paschal-Lamb* was to be eaten in *every Family*, there was to be a *Lamb for an House*, *Exod. 12. 3.* this was *Family-worship* (in part): You read of *David, 2 Sam. 6. 20.* *He returned to bless his Household*, Upon the bringing of the *Ark* into the *Tabernacle*, O his heart was full of joy; and this he had made great discoveries of, before the people; now he'll go to his *own Family*, and *bless* them, and *spiritually rejoyce* with them, in *Prayer and Praise*, in the sense of this great mercy. O that *every day*, your *Housholds* might be *blessed* by you, by the administration and performance of *Worship and Duty* in them.

I will not any longer insist upon *Generals*, but presently come to those *particular Family-duties*, which I would press upon you.

The first is *Prayer, Family-Prayer*; (for I intend not to meddle with the *other kinds of Prayer*, but only to limit my self to this); Set up *Prayer* in your *Houses*, let your *Families* be *praying Families*. O (if it was the *Lords will*), that we might not have in all this *City*, one *Non-praying Family*.



ly. God will have *his House* to be an House of Prayer. Mat. 21. 13. *My House shall be called the House of Prayer.* Isa. 56. 7. *Even them will I bring to my holy Mountain, and make them joyful in my House of Prayer,* u. Let it be so with you, let *your Houses* be Houses of Prayer, then they will resemble the *House of God.* You must enter upon them by Prayer, (that I have spoke to); but besides this, there must be a *constant course of Prayer*, maintained and carried on in them. 'Tis true, we have not any *positive or express Command* in the *Word*, in which this *duty of Family-Prayer*, is in so many *Letters and Syllables* enjoined; but we have enough in it, to ground *solid Inferences* upon, which are sufficient to *evince* and prove the *duty*. Eph. 6. 18. we are commanded to *pray with all Prayer and Supplication*, (i. e. with all kinds of Prayer); *Family-Prayer* is one *kind of Prayer*, and therefore we are bound to the performance of it. The *Prophet* imprecates wrath upon the *Families* that do not *call upon God*, Jer. 10. 25. Therefore 'tis a *duty* lying upon *Families* so to do; (for it can only be the



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*omission of an unquestionable duty, that*  
*exposes a person to wrath): Many such*  
*things might be insisted upon, but I*  
*shall wave them, my business being*  
*rather to exhort than to argue.*

That I may prevail with you, to set  
 up Prayer in your Houses, consider the  
 following Motives.

1. *This is that which the people of*  
*God have always done. Where Grace*  
*hath been in the heart, prayer hath been*  
*in the House ; as Personal Prayer, so*  
*Family Prayer, hath always accompany'd*  
*the work of regeneration. The Scrip-*  
*ture sets many examples before us, for*  
*the proof of this ; Mention is often*  
*made of Abraham's calling upon God,*  
*(as Gen. 12. 8. Gen. 13. 4. Gen. 21.*  
*33. & 26. 25.) We may well suppose,*  
*that this was done sometimes in con-*  
*junction with his family, (they being*  
*with him in his itinerant posture):*  
*Esther the Queen, fasted and pray'd with*  
*her Maidens, Esth. 4. 16. Job that of-*  
*fered sacrifice continually for his Chil-*  
*dren, (as 'tis Job 1. 5) ; doubtless, he*  
*did not omit the offering of Sacrifices*  
*with his Children. What was David's*  
*blessing of his Household? (mentioned*  
*but*

but now), but his *praying* and *praising*, with his *family*. 'Tis said of *Cornelius*, *He feared God with all his House; and he prayed to God alway*, A&S. 10. 2. (The connexion seems chiefly to refer to *family-prayer*). If these places of Scripture, and examples be not so *convincing* and *cogent*, (as to the *duty* in hand, and its *inseparable conjunction* with the *truth* of *Grace*), then you may add what your *observation* and *experience* doth readily offer to you. Look abroad a little into the world, observe how it is with men *upon Conversion*; As soon as ever God hath wrought a saving work in them, *Behold they pray*; and A&S 9. 11. that in *their Families* too: Before this work, (alas) they *pray'd not* in their *Houses*, from week to week, from year to year; but *no sooner* did God seise upon them in a saving manner, but *immediately* they set up Prayer in their Houses. *Universal experience* offers it self for the *proof* of this. Well then, let this quicken you to *this practise*; Pray in your Families; for if you be gracious, renewed, sanctified, you will do thus; this is to carry it *as regenerate persons*; this will be a good evidence,

evidence, that you are really God's people; whereas the neglect of this, will be a *sad evidence*, that you are none of them. I will trust a *godly man* for *Family-prayer*; He may indeed for *sometime*, (being under the power of some *Temptation*, or having taken in some *erronious principle*) omit this duty, but if he be a truly godly man, he will come to it again.

2. *Family-prayer bath much excellency in it.* Prayer in *all the kinds* of it, is very *excellent*: There's *Secret-prayer*, that's *excellent*; O for the Soul to be with God *alone*, treating with him in *private*, about its everlasting concerns, spreading its more *special* and *particular* wants, corruptions, temptations, burdens before him, *Jacob-like* wrestling with him, for this and that blessing; surely *this* is *excellent*. There's *publick Prayer*, when the *Saints* go together in a *\* body*, and offer an *holy violence* to the Kingdom of Heaven, join all their force and strength together, for the obtaining of mercy; this is *excellent*. *Family-prayer* comes *betwixt* these, 'tis *private*, and yet (in *part*) 'tis *publick*; 'tis *publick*, and yet (in

Gen. 32. 24.

\* Coimus ad  
Deum, quasi  
manu facta  
precationibus  
ambiamus.  
Hac vis Deo  
grata est.  
Tertul. Apolog  
c. 39.

(*in part*) 'tis *private*; this is excellent too: In respect of its *general Nature*, 'tis excellent, (for 'tis *Prayer*, and all *Prayer* hath excellency stamp't upon it); in respect of its *usefulness, benefits, precious effects*, 'tis excellent; it *procures mercies, keeps off judgments, sanctifies all enjoyments, preserves an holy awe of God in the Soul, puts a savour and relish upon all comforts, furthens Grace here, Glory hereafter*; All this is done by *Family-prayer*, (duely performed), is it not excellent? will you live in your Houses without it? will you lose so great a part of Religion? and that too which is so much to your *own advantage*, and to the advantage also, of all that co-habit with you? *Fire* is good, you'll have it; *Food* is good, you'll have it; *Air* is good, you'll have it; *Prayer* is good too, (nay better than all these), will you not have that also?

3. *There are proper and peculiar Reasons for House-Prayer*; you pray in secret, not only because of the *Command*, but because of those *special and peculiar reasons*, which attend that duty: *Family-prayer* hath the same inducements; there

there are such and such *cases, circumstances, considerations*, which this duty doth *best hit*, and meet with, and is *best suited* to; O therefore make conscience of it: There are *Family-sins* to be bewailed, *Family-miscarriages* to be reformed, *Family-mercies* to be acknowledged, *Family-wants* to be supplied, *Family-undertakings* to be blessed, *Family-afflictions* to be sanctified, *Family-dangers* to be prevented: Now are there so many *cases* proper to a *Family* (as a *Family*), and shall there not be *Family-prayer* to reach to all these? O that *Masters* of *Families* would consider what I say!

4. *Mercy and Justice, Pity and Fidelity, call upon you, to call upon God, in and with your Families.* Have you *precious souls* committed to you, will you let them *perish*? where's your *mercy* and *pity*? shall so many *Children*, so many *Servants*, be lost for ever, for want of *Prayer*? be not so *cruel* for the *Lords* sake: You *feed* their *bodies*, (it would be *cruelty* to let them starve for want of food), but is not this *worser cruelty* to *starve* their *souls*? never to pray with them? never to help them

them onwards in Heaven's way? O, though you have not the *Grace* of a Christian, yet if you have but the *bowels* of a *man*, methinks you should *pray* in your *Families*; to prevent the *ruine* of those *precious souls*, that are under your roof. Besides *this consideration* (which is proper to *Mercy*), *Justice* requires this of you: *Family-prayer* is a *debt* which you owe to them who are under you; they owe *subjection* *obedience* and *service* to you, you owe *prayer* to them. The *Apostle* having spoke to *Masters* to *give unto their Servants* that *which is just and equal*; presently subjoins, *Continue in prayer*: as if this was one *thing*, that *Masters, in justice*, are to give to their *Servants*, *Col. 4. 1, 2.* O 'tis a *real wrong* to your *Servants* when you do not pray with them; you are not only *unmerciful* but *unjust* in so doing; not only *false* to God, but *injurious* to them; you may better withhold their *wages* from them, than the *duties* of *Religion*.

5. If this be nothing to you, let me add further, *Self-love* requires *this* of *you*. I mean by *this*, not so much *Self-love*



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love with respect to your selves, at the great day of Account, (though that be the *main*); but I mean *Self-love*, with respect to your *present concerns*; you would have your Families *blessed*, your Houses *secured*, Self-love puts you upon this; and can you hope for this if you neglect *Family-prayer*? Ah, you and yours lie open to *judgments*, so long as *this* is neglected: *Jer. 10. 25. Pour out thy wrath upon the Heathen, and upon the Families that call not upon thy Name.* This *imprecation* is a kind of *commination*; God will pour out his wrath upon *Prayerless-families*; Till Prayer be set up in your Houses, judgment hangs over your heads; the curse of God is over you, and all that belongs to you: you live in the midst of dangers every moment; you lie down every night, liable to some sudden and fore evils; O, 'tis not only thus with you, that you are out of God's care and tuition, but (so long as Prayer is neglected), you are under his *fiere displeasure*, which is continually ready to break out against you. O, *where's your Self-love*? If there was nothing more than *that*, one would think, that should

should put you upon Family-Prayer. Do you love your *Selves*, your *Houses*, your *Estates*, your *Relations*, and yet will you not fall upon the *means* which are proper to bring down the *blessing* of God upon them? No *Prayer*, no *Protection* from *evil*, no communication of *Good* (in a *Covenant* way): The *unpraying* Family, is the *unblessed* Family.

And are these things so? what reason have I then to *bewail* the too *general omission* of this *duty*; I speak of what is in this *City*: Is Family-Prayer duely performed in *every House* in this *City*? If one should go from House to House, and ask at every House, *Is God here called upon*? Doth the *Master* of this House *pray* with his Family? Oh, I fear, it would be answered by *too many*; No, *God is not here sought unto*; Here we *live*, here we *feed*, here we *trade*, here we *rush* into the world as soon as we are up, and here we go to bed, as soon as our business is over; but *here's no Prayer*. O Lord, how sad is this! that in a *City*, where the *Gospel* hath been so long, *so powerfully* preached; that in a *City*, which hath passed under

under such *variety* of remarkable judgments, there should be so many *Prayerless Houses*. O 'tis a *rocky heart*, from which this consideration doth not fetch some sighs and tears! I beseech you, who have any *conviction* or *tenderness* upon your Consciences, let it be *otherwise* with you; Let the *Arguments* that have been used, prevail with you, *forthwith* to set up *Prayer* in your *Houses* (if hitherto it hath been omitted): How would it rejoice my soul, might I but hear, (upon the reading of this),  
 "That *some Citizen* was wrought upon  
 "to call his Family together, and to  
 "say, The Lord forgive me, hitherto  
 "I have liv'd in the omission of Prayer  
 "with you, but now (the Grace of  
 "God enabling me) I am resolv'd to  
 "fall upon it; morning and evening  
 "we will call upon God together; we  
 "will not only eat and drink together,  
 "and work together, but we  
 "will also pray together. The good  
 Lord work this resolution in many of  
 you! O if it be not *within* your *doors*,  
*Lord have mercy upon us*, there will be  
 too much cause to write *upon* your  
*doors*, *The Lord have mercy upon you*,  
 Can

Can you read *such motives* as have been set down, and yet not pray? Have you liv'd to see and feel such terrible judgments (by Plague and Fire), and yet not pray? Are you upon such *uncertainties* for the future, and yet not pray? I trust in the Lord, some will be wrought upon. 'Tis your own advantage that I aime at; 'tis only your own souls good, and your Families good, that I design; if you will yet go on in an *ungodly course*, what's that to me? I have done my duty. Do I come with things disputable to you? do I speak as one that pursues the interest of a Party? Surely no: that which I urge upon you, is as clear as the light of the day, and that which all parties agree in; and therefore let not any reasonings or prejudices, keep you off from the practise of a duty, so clear, so universally granted.

Especially, you that are Professors, do you pray in your Families; what? a Professor, and not pray in thy House? what a shame is this? what a contradiction to thy profession? what a demonstration of the unsoundness of thy Profession? what mischief dost thou

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do

do to others by this? how many loose and carnal persons are *hardned* upon thy *omission*? what will men say? What need we to trouble our selves about Prayer in our Houses, when such a *neighbour*, or such a *neighbour*, (who go for *Professors*) omit it, as well as we? And will not the sad *effects* of this, reach to *thyself* too? will not the *fer- vor* of thy affections towards God, very much *abate*? will not *grace* inseparably *decline*? will not the *power* of *Godliness* *languish*? wilt thou not be at a *stand*, nay, wilt thou not go *back- wards* in Heavens way? canst thou do any thing more to gratifie Satan? Do but observe how it is with persons, who cast off *Family-prayer*, (or perform it very *seldom*, and in a *careless* negligent manner), and tell me then, whether I speak truth or not. We read of one *Baldwyn*, Archbishop of *Canterbury*, Pope *Urban* writing to him, he styles him, *Monachum ferventissimum, Abbatem calidum, Episcopum tepidum, Archiepiscopum remissum*: He was, whilst a *Monk*, very *fervent*; when an *Abbot*, then but *hot*; when a *Bishop*, then but *lukewarm*; when an *Archbishop*, then he

Girald. Itiner.  
Camb. L. 2.  
C. 14.

he was *key-cold*. That effect, which preferment had upon *this* person, the neglect of *secret* and *Family-prayer*, hath upon *Christians*; it makes them by little and little to *cool* in their spiritual heat, and in time, to come to *just nothing*; you that profess God, do not you live (what ever others do) without this Heavenly duty. This in General to urge *Family-Prayer*.

It will be asked, *How often are men to pray in their Families?* I answer, *Every day, morning and evening*. The Jews they offered burnt-offerings unto the Lord, according to the custom, as the duty of every day required; *Ezra 3. 4.* (that is) they offered burnt-offerings morning and evening; (See *v. 3.*) They had their morning and their evening sacrifice every day; that's clear from *2 Chron. 31. 3.* (and from several other Scriptures): So here, you that are Masters of Families, \* *morning and evening*, in your Houses, there must be Prayer; oftner if you please, but to be sure not *seldomer*. This must be the *Alpha* and the *Omega* of every day; you must begin and end all with God; *Hinc omne Principium, huc refer exitum.*



(Horat.) Prayer (as one expresses it) must be the *key* to open all in the *morning*, and the *Bar* to shut up all at *night*. *Sit oratio Clavis Diei, & Sera Noctis*. 'Tis not enough now and then to give God a prayer, under some sudden pang of devotion; but there must be a *daily, constant* performance of it. As to \* *Morning Prayer*, is it not sweet? Is it not good, when the *body* hath been *refreshed* by sleep in the *night*, to get by prayer in the *morning* some refreshment for the *Soul*? to begin so as to get an *heavenly tincture* and *savour* upon the heart all the day after? Have not *mercies* been received in the *night*? must they not be *acknowledged*? Do not *renewed mercies* call for *renewed praises*? Do not you need God in the day, in sundry respects? and will you not therefore go to him, and plead with him? \* Is it not reason that God should have the *precedency*? will you serve the *world* before you serve God? what a *preposterous* thing is that! Is not this the way to prosper in your enterprizes, to be blessed in your undertakings all the day? Is not this true, that work on *earth* is *done best*, when work

I cannot open  
mine eyes,  
But thou art  
ready there  
to catch  
My morning  
soul and sa-  
crifice,  
Then we must  
needs for that  
day make a  
match.

Herb. Poem. p.  
54.

Τὸς βελομέ-  
νες καὶ πρῶτ-  
τοντας τί,  
ἀπὸ θεῶν ἀρ-  
χεῖται χρῆ. Ὁ  
ch roud. in  
Pythag. Fragm.  
p. 205.

work with Heaven is done first, (as one says). O in the morning let God hear *Psal. 5. 3.*  
*your voice, in the morning do you direct your prayer to Him, (both alone, and also with your Family): 'Tis the custome of some in this City, they pray in their Houses at Night, but not at the morning; Surely this is an omission: God appointed the morning as well as the Evening sacrifice; Is there not reason for the one, as well as the other? Shall we say of Prayer, what bloody Gardiner once said of the Doctrine of Justification by Faith, that it was good supper-doctrine, but not so good to break fast on? I say, shall we say this of Prayer? And then as to Prayer at Night; O do not dare to lie down at night before you have sued out the pardon of the sins of the day past, acknowledged mercies received, and solemnly put you and yours under God's Almighty Protection. Who knows what a Night may bring forth? O how many amazing Accidents may fall out before the morning, and therefore first commit your selves to God by fervent prayer, and then lie down to take your rest. I put in, Fervent*

Jam. 5. 17.

prayer for this indeed is the *only* prayer; God will not be put off with *dull, dead, sleepy devotions*, he will have you *pray in prayer*: you do *nothing*, if you do not pray with *holy fervour*: As *neglects* of Prayer are very evil, so *negligences* in prayer are very evil also. When you are about *God's work*, take heed of doing it *negligently*, lest you meet with a *curse* instead of a  *blessing*, Jerem. 48. 10.

I cannot *dismiss* this *Exhortation* to *Family-prayer*, (though I have been long upon it) before I answer a *few Objections*, that many are too ready to make against it.

1. *Object*. Say some, *We pray in secret*, for our selves and for our Families; must we pray with them too? *Ans*. Yes; *Secret* prayer is very good, a great evidence of sincerity, you do very well in making conscience of it; but withal, you must make conscience too of *Family-prayer*: *both* are of *divine Institution*, and the one must not thrust out the *other*. Indeed, I can hardly believe that you pray *in secret*, unless you pray in your *Houses* also: He that is *sincere in one duty*, will be *sincere in every duty*:

See Gurn.  
Christ. Arm.  
3d. part, ch.  
40. pag. 421.

*duty*: You may do your Relations *much good*, when you are *alone* in praying *for them*; but probably, you will do them *more good*, when 'tis not only praying *for them*, but praying for them and *with them* too; for now *they* too are in God's way, and so more capable of *Divine impressions*, and *Divine blessings*.

2. *Obj.* Others say, We go to Church on the Lord's day with our Families, and there we *pray*; is not *this enough*?

*Ans.* No; That-God, who requires *publick prayer*, requires *Family-prayer* also; and the *whole will* of God must be observed. O how soon are men *cloy'd* with *duty*! They never think they have enough of the world, but they soon think they have enough of *duty*! You do not give God all of his *Sacred Time*, will you give him no part of your *Common Time*? *Will you be Christians on the Lords day, and Heathens all the week after*? And wherein are you better than *Heathens* in your Families, if no religious *exercises* be there performed? (therefore the *Prophet* joins together *Heathens* and *Families* that do not call upon God, Jer. 10.

25). The *Scripture-word*, by which *ungodly* men are described, is *ἀσεβής*; they are such as do not *worship* God: and this is the *character* of such, *They call not upon the Lord*, Psal. 14. 4. You may attend upon *publick Ordinances* upon the Lord's day, but if you omit *secret* and *Family-prayer*, you are but *ungodly* persons, in the account of God; you *defraud* him of the *Worship* due to Him.

3. *Obj.* Others will ask me, *What profit is there in this?* (much like to them, *Mal. 3. 14.*) Do not we see that *all things happen a like to all*; As 'tis with the *Non-praying House*, so 'tis with the *praying House*; we see no difference: *Did not the late Fire sweep away the one as well as the other?* If the Fire had pass'd over the *Families* where Prayer was, (as once the *destroying Angel* did, over the Houses of the *Israelites*, when the *Aegyptians* were smitten), then we should have been convinc'd, that 'tis good for men to be consciencious herein; but now we are of another opinion. *Ans.* O take heed, take heed, of *drawing such inferences from the late tremendous judgment*: I hope, the

the most of you do tremble, at such a thought, as *this objection* doth suggest; but yet I fear it prevails in too many. The *full answering* of it would take up much time: In short, how apt are men to *pervert* God's *Ends* in his *judicial proceedings*; Surely in the late dreadful providence God's *end* was to further *Reformation, Piety, Religion, Prayer* (in all the *kinds* of it) amongst us; and here men turn it quite *another way*, and put a *contrary construction* upon it. But, O the *wickedness*, as well as the *weakness*, that is in this *objection*! I would lay before such persons as have *this* in their *hearts* (for I suppose few will *speak it out*), to consider these *few things*.

1. *The judgments of God are very often promiscuously inflicted: the Good and the Bad are both equally involved in the same external calamities. As it fares with the Sinner, so it fares with the Saint: Piety doth certainly secure from eternal evils, but not from temporal evils. God hath an Eternity for the punishing of the bad, and for the rewarding of the good; & as to that, there shall be a difference indeed, but here, as*  
to



as to *temporal rewards and punishments*, there is no such *discrimination*. He hath very *wise ends* in this, which though at present we cannot *fathom*, in *time* we shall. And therefore let none from the late *judgment*, (which was *impartially* and *promiscuously* executed) be *hardened* against an holy course, or religious duties; for this is *no new thing*, 'tis but that which hath been in all Ages. God will have none to take up religion (*mainly* or *chiefly*) upon *Temporal advantages*; he will let the world see he hath better *recompences*, than what lie in the bestowing of *outward good*, or preservation from *outward evil*; As also, that he is not *fond* or *partial* in his *Government* of the world, but very *just* and *righteous*; Insomuch that if *his People* sin against him, it shall be so far from their being exempted from *corrective providences*, that they shall be the *first* who shall *smart* under them. See 1 Pet. 4. 17. Ezek. 9. 6.

2ly. God's *judgments* are often very *mysterious*; they are *nunquam injusta*, but *interdum occulta*, (as *Aug.* speaks): Psal. 36. 6. *Thy judgments are a great deep*:

deep. Psal. 77. 19. *Thy way is in the Sea, and thy path in the great Waters, and thy footsteps are not known.* Rom. 11. 33. *How unsearchable are his Judgments and his ways past finding out!* Such was the late dismal Fire; O it was a very mysterious, hid, dark dispensation; we felt it, but we do not yet understand it. But, shall any from a mysterious judgment, argue against a clear and known duty? (such as Family-prayer, and an holy life, is); what ever God's designs were, or his reserves, that I cannot yet fathom; but surely this he never aim'd at, to take me off from Duty; and I greatly sin, if I put such an interpretation upon what he hath done.

3ly, *Though the same judgments may befall God's people and others, (praying and not praying ones), yet there is a vast difference.* Consider them materially, they are the same; but consider them in their ends and circumstances, they are not the same. As 'tis in Mercies; Saints and Sinners have the same Mercies, yet there is a great difference; for what the one have, 'tis in Love, what the other have, is in Anger; So 'tis in judg-

*judgments* : what befalls the *Wicked* befalls the *Godly*, but yet there's a great *disparity*; 'tis *judgment*, and in *judgment* to the *one*; 'tis *judgment*, but 'tis *judgment* in *mercy* to the *other*; 'tis *Poyson* to the *one*, 'tis but *Physick* to the *other*: 'tis a *Knife* to *kill*, to the *one*, 'tis but a *Knife* to *cut*, and so to *cure*, to the *other*: 'tis *Punishment* to the *one*, 'tis but *Chastisement* to the *other*; there's the *wrath* of a *Judge* to the *one*, 'tis but the *anger* of a *Father* to the *other*. *Praying Houses* ('tis true) were *burnt down* as well as others, (there was no *difference* as to the *external stroke*): Ah but in *other respects* the difference was great. Such as desir'd in all things to approve themselves to God, to *dedicate* their *Houses* to God, though they drank of the *common cup*, yet the case to them is *altered*. In the *Fire* they had God's *presence* with them, to *support*, *teach*, *sanctifie*, *comfort*, to *make up* their *losses* in himself, to make up *outward losses* with *inward gain*; to show them *that House* to which *no Fire* shall reach, (and the like). I doubt not but many of the people of God have found this to be true. Now  
it

it was not thus with others; Therefore let not any argue against *Religion*, or a *religious course*, as being *unprofitable*: for that is false. Though it doth not keep off judgment, yet it keeps off the sting of judgment; it makes it to be a quite other thing; so that it carries *Honey* with it in the midst of all its *gall* and *wormwood*; it so *circumstantiates* the worst of common evils, that they become *wholsome* and *tolerable*. Let *Atheists* then be silent, here's enough to stop their mouths, though (in outward appearance) all things come alike to all, Eccles. 9. 2.

4ly, Where Prayer was performed, there were sins which incensed and provoked God. O! God did put no difference betwixt praying families and others: for though in this they did their duty, yet in other things they did not; O the pride, the covetousness, &c: that was in praying Houses! and therefore no wonder, that they shared in the common judgment; Were there no sins with them, even with them? (as 'tis 2 Chron. 28. 10.) Now let me tell you; You that neglect Religion, Prayer in your Houses, God will punish you, because  
you

*you do not pray*: They that do make conscience of these, if they sin *other-ways*, God will *punish* them also, *though they pray*; I would not put you upon this duty, as if this would *secure* you, *do what you will in other respects*; but, *do you pray walk in all things answerably to your prayers*, and see if God doth not (*even visibly*) *bles*s you in this world.

5ly, *Though praying Houses are not always preserved from external and common judgments, yet often they are*, Polanus tells us of a *Town* in the *Territory of Bern*, consisting of *ninty Houses*, which was in the year 1584 destroyed by an *Earthquake*; all of it, except the *half of one House*, where the *Master of the Family* was earnestly praying with his *Wife and Children*, upon their bended knees to God; this was preserved. And I question not, but that *many such Instances* might be found out, if I had time to make search. O, pray in your Houses, *peradventure* God will secure them from outward evils; but *however* if this be not done, you shall not *lose* by what you do; you *yourselves* shall be secured from *Hell*, intitled to *spiritual and eternal blessings*;  
you

Out of Mr.  
Gurnal, 3d.  
Par. ch. 37:  
p. 413.

you may lose your *Houses*, but your *Souls* are safe: And why now should any say, What *Profit is there in serving God*, and in *setting up Prayer* in our Houses? This *objection* (though I have often had it in my thoughts) yet here it came in *suddenly* and unexpectedly upon me; and taking me when I was in haste, I could not speak so fully to it, as the nature of the thing requires: Truly I fear, the *late Judgment*, instead of being improved to further *Holiness*, and the *fear and worship* of God, it hardens many in *Atheism* and *Irreligion*.

4. *Obj.* I come to a *fourth objection*. Say *Some*; We would with all our hearts pray in our Families, but *our businesses are so many, we have no time for it*. Ans. *No Time?* a most pitiful pretence. I can scarce hear it with patience: what? *no time to serve your God*, (who gives you *all your time*), to *save your own*, and the *souls of all the rest in your Families*? what, *no leisure for this*? Do you say *no time?* that's a *meer pretence*; indeed it is, *No heart*; if you had but an *heart* for the duty, you would find *time* enough for it.



\* Non exiguum Temporis habemus, sed multum perdimus. Senec. U  
Non inopes ejus, sed prodigi sumus. Id.

it. O I beseech you, set up Prayer in your Families, *morning and evening*, you have *time enough* for it; Men \* prodigally *throw* away their time, and then they complain, they have *too little* of it: They can spend so much in *dressing, eating, recreation*, sitting at an *Alehouse or a Tavern*, and yet they *want time* for holy attendance upon God: As if the *Miller* should pretend *want of Water* to make his Mill go, when he lets it *run wast*. O will this *excuse* you at the great day, *Lord, we would have pray'd in our Families, but we had no time for it?* you will be ashamed to make use of *this excuse* then; and yet how is Conscience *baffled* with it here! O, that I might prevail with you, to lay aside *this objection*, and *presently* to set upon the duty! what? hath the *world* so many Hours from you every day, and do you *grudge* God *one*? hath God given *you* such a liberal *proportion* for the minding *your affairs*, and will you not spare him a *little*, morning and night? what? so much taken up with your *Trade* on *Earth*, as to neglect your *Trade* with *Heaven*? Shall the *particular calling* swallow up all,

all, and the general calling have nothing? Shall the *Servant* shut the *Master* out of doors? *Martha-like*, Luk. 10. 41,  
 will you be *cumbred with many things*, 42.  
 and neglect the *one thing needful*? that which is of so great importance? Is there *any business* to be compared with the *Salvation of Souls*? (and you have *many Souls* to mind); Will that ever profit, either you or yours, which is gained by the neglect of God and duty? 'Tis not an *hinderance*, but an *help* to you, to begin the day with Prayer. *Luther* Melch. Adam. in Vinâ Luth.  
 us'd to say, *Bene orasse est bene studi-*  
*se*; To have pray'd well, it is to have stu-  
*dy'd well*: And therefore 'tis said of him, *That he spent three hours every day*  
*in Prayer and Meditation*; *Easque stu-*  
*diis aptissimas*. Your business will go  
 on the better for praying. *Arhet* is no  
 let, (is our *Proverb*); The Traveller  
 doth not lose by his *baiting*. In *Gerson's* Bishop Brom-  
 time, the *Friers* had a foolish opinion, rigge, Serm.  
*that no man was the older for the time he*  
*spent at hearing of Mass*: *Nemo senescit*  
*pro tempore, quo quis Missam audit*. 'Tis  
 true in my case, (though 'tis false in  
 theirs); Time spent in the service and  
 worship of God, is no loss to a man.

Job 1. 5.

You pretend *business* ; what abundance of business did lie upon the hands of *Job*, (a person so rich that had so vast an estate to manage, who also was a *Magistrate*), and yet every day he rose up early in the morning, and offered burnt-offerings for his Children. And so *Joshuah* ; he was a *General*, a *Ruler*, doubtless his business was very great, yet this would not take him off from

Josh. 24. 15.

*Family-Worship*, (*I and my House, &c*). 'Tis but rising-early (as *Job* did), and you'll get time enough for *Secret* and *Family-Prayer* : Why do we complain of the want of Time, when we snort it away upon a bed of Idleness ? O *Sluggard*, rise, and call upon God ; be at thy *Closet*, and *House-devotions*, be-times. The poor birds, are chirping and singing their *Mattens* very early, and wilt thou sleep ? and sleep away thy praying time ? O do not so. I'll shut up this *Head* with that advice of the old *Rabbins*, *Minue negotia ut vaces legi* : O whoever thou art, if thy businesses be indeed unmanageable with an *holy course*, lessen them, *ut vaces Deo*, that thou mayst have the more time and leisure to wait upon thy God.

5. Obj.

5 *Obj. One Objection* more, and I have done. Some plead *inability*; They would pray, but (alas) *they cannot*. *Ans. Cannot pray?* that's a sad word indeed! But is it so? Hast thou liv'd *so long* in the world, and hast thou not learned yet to *pray*? Canst thou *govern* thy *Family*, provide for thy *Family*, *train* them up in their several *Arts* and *occupations*, and do all things that are proper? and is this the *only thing* which thou canst not do? *thou canst not pray?* Canst thou tell the *Physician* how 'tis with *thy self*, and with *thy relations*? and canst thou not tell *God* humbly and reverently, how the *case* stands, as to thy self and thine? Surely if this be so, 'tis very sad; and know that this *inability* is thy *sin*, and therefore will be *no excuse* to thee. O labour after a *praying spirit* for the time to come: And in order to this, fall upon the duty: *The way to pray, is to pray*; Duty is the *best preparative* for duty. 'Tis better to *use Crutches* than to *stand still* alway; but *use legs* and *have them*, (so we use to say): Do but *set* your selves to the duty, and the *Spirit* of God, (that blessed *Spirit of Grace* and *Ezek. 12.10.*

Jam. 5. 16.

*Supplication*) will help you in it ; 'Tis his great office to help poor Creatures in their infirmities, as to prayer, *Rom. 8. 26.* Never did any heartily desire to pray, but this Spirit enabled them to pray. Do not mistake the duty ; 't doth not lie in words, in volubility of expressions, in good language, (though it becomes us to speak becomingly to Gods Majesty), in strains of Rhetorick, but in the inward pantings of the heart after God : 'Tis not the elegant, but the fervent prayer that prevails : The key opens the lock, though it be made of plain mettall : The Child is heard, though he speaks but very brokenly and imperfectly ; sighs and groans must do your work : and surely, if you had but a sense of your personal and Family wants, this you would come up to. You need not teach a Beggar how to beg, nor a starving man how to ask bread : Be but sensible of your need of mercy, and you'l know how to speak to God. *Optimus orandi magister, est Necessitas* (saith Luther) ; Pinching necessity is the best Master to teach men to pray : Get but a sense of this, and the Spirit's assistance, and I'll secure you, this

this *inability* will soon be removed. So much for the pressing of the *First duty*, which I would have every man to set up in his *House*, viz. *Family-Prayer*. Should I give you *Directions* about it, I should be too tedious; 'Tis better to say nothing in so weighty an *Argument*, than not to speak fully to it; and that I must not do at present.

A *Second Duty*, that I would commend to you, is, the *Frequent reading of the Holy Scriptures in your Houses*: 'Tis not enough to pray in your *Families*, but the *Scriptures* must also be read in them. *Aaron* was to burn the *Incense*, and to light up the *Lamps* too. *Exod.* 30. 7, 8. The *Incense* was a resemblance of *Prayer*, (*Psal.* 141. 2. *Let my Prayer be set forth before thee as Incense*); and the *Lamps*, of the *Word*, (*Prov.* 6. 23. *The Commandment is a lamp, and the Law is light.* *Psal.* 117. 105. *Thy Word is a lamp unto my feet, and a light unto my path*): Thus it must be with you, the *Incense* and the *Lamp*, *Prayer* and the *Word*, must go together in your *Houses*. *Prayer* and *Reading God's Word*, are two duties which do so well accord, and so mutually help each

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*Domestick Dedication.* Part 2.  
the other, that 'tis pity to part  
them.

I would here speak something, to  
stir you up *to read the Scriptures by your  
selves*; O when you are alone, let the  
*Bible* be much in your hands, let not  
*a day* pass over you, in which you do  
not spend *some time in this duty*: The  
*Jews were to go out, and gather a certain  
rate of Manna, every day, Exod. 16. 4.*  
Do you *every day* retire your selves  
from the world, for the *reading* of the  
*Scriptures*, and *gathering* something  
out of them. May be, you look into  
them a *little* upon the *Sabbath day*, but  
then they are laid aside *all the week*:  
surely this should not be so. *Col. 3. 16.*  
*Let the word of Christ dwell in you richly.*  
*Αὐτὸς ὁ λόγος τοῦ Χριστοῦ, &c.* Hearken (says  
*Chrysostome*), you that are *Tradesmen*, get  
you *Bibles*, get you *Bibles*, read the *Scrip-  
tures*, that the word of Christ may  
dwell *richly* in you: The same do I say  
to you; O, shall the *shop-book* be  
minded, and shall *Gods-book* not be  
minded? shall *that* be altogether in  
your eye, in your *hands*, and *this* be  
neglected? Shall *News-books*, *Plays*,  
*Romances*, *Histories*, *Philosophical*  
Dis-

*Discourses* take up all your time? 'Twas a most *blasphemous* speech that of *Politian*, that, *There was more in one of Pindar's Odes, than in all David's Psalms*: (This was the person, who said, *He had never spent his time worse, than when he once read over the New Testament*; and yet 'tis reported of him, that he spent *three years* in studying this *brave Criticism*, Whether it should be written *Virgilius*, or *Vergilius*: O the *desperate folly* and *wickedness* of the man)! Do not many of *you think*, and *interpretatively* speak, that other *Books* are better than the *Bible*, because you read *the one* so much, the *other* so little? *Hierome* once heard a voice speaking to him, *Ciceronianus es, non Christianus*: *Thou art a Ciceronian, not a Christian*: because *Tully* was much, the *Scriptures* but *seldome*, perused by him. O, if such *audible voices* were now in use, how many might expect to hear something every day, to *upbraid* them with their great neglect of *reading the Word*, and spending their time in other *impertinent, unedifying, flesh-pleasing*, but not *soul-saving* Writings. I intreat you to set upon *daily, diligent,*

serious reading of the *Scriptures*: Hath God in them given you so full, so plain, so excellent a *Revelation* of his Will; and will you not look into them? Is such a revelation to be slighted? when God hath so condescended to give it, will you make nothing of it? They are your *Rule* for Faith and Manners, Isa. 8. 20. Gal. 6. 16. They are the *foundation*, upon which all is built, Eph. 2. 20. They are as a *Light* hung out in a dark Night, to keep you off from rocks and sands; the *Star* which must direct you to *Christ*; the *card* or *compass* that you have to sail by; the *glass* in which you may see (not what your faces, but) what your hearts are: Are you blind? there's eye-salve; (they are a glass that mends and cures the eye, which no other glass doth). Are ye assaulted with Enemies? there's an *Armory*, a *Magazine* to furnish you with weapons, offensive and defensive. Are you sick? there's that which is *Medicinal*. Are you hungry? there's *Food*. Are you under wants? there's a *Shop* in which you may be furnished, with whatever you need. Are you ready to faint? there are *Cordials* to revive and strengthen

Τροφή ψυχῆς  
ἢ χαρῆς. Ἀλ-  
λος ἐπιφέρει  
τὰ θαύμα-  
τα, καὶ συκω-  
λύει τὰ πάθη  
τὰ φάρμακα,  
Athanas.

then you: O, who would not read the *Scriptures*! There the *deep things* of God, (the whole *platform* and *contrivance* of God about *man's Salvation*), are revealed. 1 Cor. 2. 10. They are able to make men wise unto *Salvation*, 2 Tim. 3. 15. (that's an high *Elogium* of the *Scriptures*; 'tis a commendation *only proper* to them; All the Books that ever were pen'd, cannot do this): They are profitable for *Doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*, 2 Tim. 3. 16. They are God's \* *Letter*, (indited by his own *Spi-* \* *rit*, written (as it were) with his own *hand*), which he hath been graciously pleased to send to you; and will you not read it? If an *earthly King* should send you a *Letter*, would you put it up in your *pockets*, or throw it aside, and never look into it? or would you do thus to a *Friend* that should write to you? And will you slight what the *great God*, your *best friend*, in love to your souls, doth send to you? The *Scriptures* are the *Touchstone* for your *Graces*, the *Test* for your *Evidences*, the *Magna Charta* of your *Priviledges*, the *foundation* of your *Hopes*; by them  
you

Quid est  
Scriptura Sa-  
cra, nisi qua-  
dam Epistola  
omnipotentis  
Dei ad Crea-  
turam suam?  
Disce cor Dei,  
in verbis Dei.  
Gregor.

Joh. 12 46.

you must stand or fall, and be *judged* at the great day : Of all Writings they are the *most delightful* : O, that *infinite sweetness* and delight that is to be found in them ! will not *all this* prevail with you to be much in reading of them ? Let *Alexander* be so fond of his *Homer*, that he cannot sleep unless *Homer* be under his pillow : Let \* *Seneca* so much cry up the *Books* of his *Sextius* ; and *Tully* the Book of the *Twelve Tables* : Let your *delight* be in God's *Word*, to read it, to *meditate* on it, *night and day*. (Psal. I. 2).

Senec. l. 8.  
Ep. 6. Cum  
legeris Sexti-  
um, &c. liber  
est supra ho-  
minem, dimit-  
tit me plenum  
ingentis fida-  
cia, &c.

Cicero lib. 1. de Orat. Bibliothecas omnium Philosophorum, unus mihi videtur Duodecim Tabularum, si quis rerum fontes & capita viderit, & authoritatis pondere, & utilitatis ubertate, libes superare.

Dei ver-  
bum non modo  
in Templis pub-  
lice predicari,  
sed in privato-  
rum adibus  
lectitari & au-  
di oportet.  
Daven. in  
Col 3. 16.

Besides this, you must read the *Scriptures* in your *Families* ; if it be possible, let these be read *whenever* you *pray* ; but though sometimes you will be hindered, and you cannot be so *constant* in the *one* as in the *other* ; yet however read the *Scriptures* frequently in your *Families*, to your *Children* and *Servants* : Would you have them perform *their duty* to God, to  
you

you? let them know *what it is*, out of the *Word*. *There are particular directions*, suited to all relations; such as <sup>(a) *Ibi bellator reperit unde virtute animi roboretur;*</sup> will make all relations good; O, therefore acquaint them with it. May be, <sup>*Inde Princeps accipit, &c. Cassiod. Ep. 3.*</sup> they themselves cannot read, or will not read, or they want time to read, the more doth it lie upon you to spend some time with them in this duty: Who knows, but that this may be *the means of conversion* to them? God sometimes blesses *this ordinance* to *this end*, and doth that in an *ordinary way*, which he did to *Austine*, in that *extraordinary*, *Tolle & lege*. Blessed be God, In *your Religion*, you are not *interdicted* the reading of the *Scriptures*, they are not to you as a *fountain sealed*, or *lock'd up* from you; you may go to them when you please. The *Papists* will not suffer their *Profelytes* so to do; without a *special dispensation*, their *Laity* must not meddle with the *Bible*: This (to me) is one of the *most venomous opinions*, and *most impious practises*, in the whole *Body of Popery*. *Sixtus Senensis* tells us, *To suffer Laymen to read the Scriptures, is nothing but to throw Pearls before doggs or swine.* 'Tis  
Pope



viz. Rivet,  
Chamier, Whit-  
aker, Dr. Fr.  
White, (with  
very many  
others.

Num Deus, &  
mentis & vocis  
& Lingua Ar-  
tifex, disertè  
loqui non po-  
test? Imo verò  
summa Provi-

dentia carere faco voluit ea qua divina sunt, ut omnes intelligerent, qua ipse omnibus loqueretur. Lactant. lib. 6. c. 21. *πᾶντα τὰ ἀπὸ τοῦ Θεοῦ* Chrysoſt. in Ep. 2. ad Theſ. Hom. 3. Auguſt. de Doctr. Chriſt. l. 2. c. 9. In his qua apertè in Scripturâ poſita ſunt, inveniuntur illa omnia, qua continent fidem moresque vivendi. (vid. etiam in Pſal. 8.) Fulgent: In verbo Dei abundat, quod perfectus comedat, & quod parvulus ſugat. Gregor. Divinus Sermo, ſicut myſteriis prudentes exercet, ſic plerunq; ſuperficie ſimplices reſorvet; Habet in publico, unde parvulos nutriet, ſervat in ſecreto unde mentes ſublimium in admiratione ſuſpendat: Quasi quidam fluvius, plenus & altus, in quo & agnus ambulet, & Elephas natet. Aug. Spiritus Sanctus ita Scripturas modificavit, ut locis apertioribus fami occurreret, obſcurioribus faſtidia detergeret. This is in his Treatiſe, De Doctr. Chriſt. l. 2. c. 6. Id. de Verb. Dom. Paſcimur apertis, exercemur obſcuris: hinc Fames pellitur, illinc Faſtidium. Chryſoſt. Hom. in Mat. The ſcriptures are eaſie to be underſtood, and expoſed to the capacity of every ſervant and plowman, and him that is moſt unwiſe. Therefore God penned the Scriptures by the hands of Publicans, Fiſhermen, Tent-makers, &c. that none of the ſimple might

might have any excuse to keep them from reading, that so they might be easie to be understood of all men, the Artificer, the Housholder, &c. Ambros. Ep. 44. *Mare est Scriptura divina, habens in se, &c.* Cyril. *Nihil in Scripturis difficile est eis, qui in illis versantur ut decet.*

read them. To conclude, to read a *Chapter* or *two*, would not take up so *much time*; but what you may well part with in a work so *necessary*, so *good* as this is. I'll say no more on it.

Thirdly, There is one Duty more, (which I cannot pass over without speaking something to it; and that is, *Singing of Psalms in your Families*: That this is no Jewish, Legal, antiquated Duty, but that which is Evangelical and incumbent upon Christians under the Gospel; several (who have wrote upon that Argument) do prove strongly and convincingly: You have the practice of our Saviour, and of the Apostles for it; At the closing up of the Lords-Supper, they sung an Hymn, Mat. 26. 30. The Jews us'd to conclude their Passover with the singing of David's Psalms; particularly they sang, Psal. 111. Psal. 112. and so on to the 116. Psalm: In imitation of them, Christ and his Apostles after the Sacrament, they sang an Hymn too; which  
(pro-

(probably) was either the forementi-  
ed *Psalms*, or some other *Psalms* or  
*Psalms* of *David*. *Act. 16. 25.* You  
read of *Paul* and *Silas*, *At midnight they*  
*pray'd and sang praises to God.* Besides  
*Examples* under the *New Testament*, the  
*Command* is very expresse; (and indeed  
'tis as expresse for singing, as 'tis for pray-  
ing, or hearing, or any other duty).  
*Eph. 5. 19.* *Speaking to your selves in*  
*Psalms and Hymns, and spiritual Songs,*  
*singing and making melody in your heart*  
*to the Lord.* Parallel to which, is that,  
*Col. 3. 16.* *Teaching and admonishing*  
*one another; in Psalms and Hymns and*  
*spiritual Songs, singing with grace in*  
*your hearts to the Lord.* Here are three  
words, *Psalms*, *Hymns*, and *Songs*: con-  
cerning the \* *difference* or distinct no-  
tions of which *Divines*, do somewhat  
differ. *Hierome* goes one way, *Beza*  
another, *Grotius* a third, *Zanchy* a  
fourth: He that pleases, may look into  
them, or peruse *Bodius*, *Davenant*, and  
other *Interpreters* upon the Places ci-  
ted, (for 'tis not my intention to stay  
upon this). Clearly, the *Apostle* al-  
ludes to the *Hebrew Titles* or *Divisions*  
of *David's Psalms*. They were divi-  
ded

\* vid. *Gatak*  
*Adver. Sacra,*  
*l. 1: c. 10: p:*  
124.

ded into *Mizmorim*, *Tehillim*, and *Schirim*; which *Titles* the *Septuagint* render, by *Ώδαι, ὕμνοι, ᾠδαι*; These are the words used here by the *Apostle*; and therefore the *inference* is good, that *David's Psalms* were in his eye, and that he *directs* Christians under the *Gospel*, to the *singing of David's Psalms*, when he enjoines them, to *speak to themselves in Psalms, and Hymns, and Songs*. (these being the *Titles* commonly applied to *those Psalms*, and by which they were usually understood): You have another *Precept* for the *Duty*, *Jam. 5. 13. Is any afflicted? let him pray: Is any merry? let him sing Psalms.* So that you see we have an *Institution* to ground our *practise* upon; upon which the *singing of Psalms* becomes not only a thing *lawful*, but also *matter of duty*: And what the *\* practise of*

the *Primitive Christians* was in their *Assemblies* as to this, is very well *Assumabant hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti statò die ante lucem convenire, carmenq; Christo, quasi Deo, dicere secum invicem. Pliny, in that most remarkable Epist. Lib. 10. Epist. 97. Tertul. speaks of Hymni antelucani. Apol. c. 2. & c. 39. Ut quisque de Scripturis sanctis, vel de proprii ingenio potest, provocatur in medium [Deo canere. (This, as to the manner, was something extraordinary) vid. Just. Mart. in Quest. & Resp. ad Orisid. Quest. 107. p. 462.*

known

known out of *Pliny, Tertullian, Justine Martyr*, and others. I should very much swell up this *Discourse*, should I fall upon the drawing out of the full strength of the *Scriptures* alledged; upon the *vindicating* of them from all those *cavils* by which some would evade them; upon the *answering* of all *objections* made against the duty; and the *explication* of all *difficulties* about it: for brevity sake, I will pass by all this, and only refer you for fuller satisfaction in all these things, to those who have (to very good purpose) written upon this *Argument*, as *Mr. Cotton, Ford, Sydenham, Dr. Manton* upon *James 5. 13.* (with several others): That this *Singing of David's Psalms*, was used in the *Temple-worship*, cannot be deny'd; for, 'tis said, *2 Chron. 29. 30.* *Hezekiah commanded the Levites to sing praise unto the Lord, with the words of David and Asaph the Seer.* That 'tis now to be used in *publick Worship*, (as a part of it) cannot be denied neither: *David* in *Psal. 95.* reckoning up the parts of *publick Worship*, he instances in *Prayer, v. 6. in Hearing, v. 7. in Singing, v. 1. &c.* That it ought to be used in  
*Family-*

*Family-Worship* also, cannot be deny'd  
 neither. Surely, they that *grant* the  
 duty must *grant* also, that 'tis very  
*necessary, proper, useful, in private* as  
 well as in *publick*; O therefore let me  
 desire you to set up this *holy exercise*  
 in your Houses; Pray there, read the  
 Scriptures there, and sing Psalms too  
 there. The *general omission* of this, is  
 much to be lamented; what through  
*profaneness* in some, and *groundless*  
*scruples* in others, how few *Families* are  
 there in this *City*, in which 'tis practis'd?  
 How many Houses may a man pass by  
 upon a Lord's day, before he come to  
 one, where he hears this *Heavenly Mu-*  
*sick*. You that are *Masters of Families*,  
 be perswaded to make Conscience of  
 this duty; let the praises of the most  
*High God* be sung in your *Families*. O  
 what a *blessed duty* is this! how is *Hea-*  
*ven delighted* with it, how is the \* *heart*  
*raised*, the *affections excited* and *war-*  
*med* by it; how doth it please God, to  
 come in upon the soul in *this* as well as  
 in other ordinances; O the *sweetness*,  
*delight*, that the *sincere Christian* finds  
 in it; and the *profit, advantage*, that he  
 reaps by it. To my thinking (saith one)

K

there

\* ἡ δυνάμις τῆς  
 ψυχῆς πρὸς  
 ζήοντα πρόθυον  
 τὰ ἐν τοῖς  
 ἁσμασιν ἡ δο-  
 μένῃ, &c. And  
 adds, touch-  
 ing the ex-  
 cellent effects  
 of this Ordī-  
 nance. *Justs*  
*Martyr, ut*  
*supra.*



*Domestick Dedication. Part 2.*

*there is not a more lively resemblance of Heaven upon Earth, than a company of godly Christians singing a Psalm together. You rejoice in God, you receive in those many mercies, you receive from God; Singing is the best expression of your rejoicing. Are you merry? let not your mirth run out in vain frothy things, but in the singing of Psalms. Paul and Silas were full of joy, and they fall upon singing. The Church upon the receipt of eminent Mercy, vented her joy this way: Psal. 126. 2. Then was our mouth filled with laughter, and our tongue with singing. Let it be thus with you. The holy spirit of God puts men upon this rejoicing. That of the Apostle in the connexion is very observable; He had deborted from drunkenness with Wine, (Eph. 5. 18), by way of opposition he exhorts to be filled with the spirit; what will follow upon this? He tells you, ver. 19. Speaking to your selves in Psalms and Hymns, &c. Where any are full of the Holy Ghost, this will certainly put them upon holy expressions of their joy, in Psalms and Hymns, and spiritual Songs. Look as men that are full of Wine, or*  
*Drink,*

*Drink*, they'l be *singing* and venting their mirth in their *carnal* and *sinful* way; so they that are full of God, they'l be *singing* too, but 'tis *Psalms* and *spiritual Songs*; 'tis not *chanting to the viol*, (*Amos 3. 5.*) 'tis not *Songs* that God will *turn into lamentation*, (as he threatens, *Amos 8. 10.*) but 'tis that which is *spiritual*, in which their *holy joy* doth run out. It would grieve a man, as he walks in your streets, by your *Taverns*, and *Alehouses*, Lord! what *tearing*, *ranting*, *cursing*, *singing*, (in a scurrilous and filthy manner), may he there hear from day to day: 'Pray, let something else be heard in your Houses; you that profess God, and have any sense of Religion, O let men hear you, *singing of Psalms*, and therein *celebrating the memorials* of God's mercies to you: If you be filled *with the spirit*, you will as certainly do this, as men that have *drunk to excess* do the other.

And especially upon the *Lord's day*, let this duty be performed in your Houses; this is work very proper to to the *Sabbath*: See *Psal. 92.* The title of it is, *A Psalm for the Sabbath day*:

And how doth it begin? thus, *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High, &c.* Psal. 100. 2. *Serve the Lord with gladness, come before his presence with singing.* O the admirable mercies that you are to *commemorate* upon this day! That ever to be *adored* Work of your *redemption* by Christ, is to be fresh upon your thoughts this day! Should not this put you upon singing of *Psalms*? That you enjoy the Gospel, are admitted into God's presence, sit under his Ordinances, meet with God in them; these are *signal mercies*; do you rejoice in them? and will you not by Singing, manifest your *thankeful resentment* of them? I press you upon nothing, but what hath been the custome of the people of God, from age to age; they would not let a *Sabbath* pass without singing of *Psalms* in their *Families*. Set up this duty I intreat you; it may possibly expose you to some *derision* and *scorn* from your carnal Neighbours: but who will value the scoffs of *Michals*, in the discharge of Duty? O, that as persons walk in the streets, they might hear in  
many

Chap. 7. *Domestick Dedication.*

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many Houses in this *City*, praying, reading the *Word*, repetition of *Sermons*, singing of *Psalms*! what a comfortable hearing would that be! how doth it rejoice my heart, when I hear this at any time!

When God hath inclined you to the duty, then be careful that you perform it in a right *manner*. I do not know any part of *Worship*, wherein men do more generally miscarry, than in this, which I am upon; O let it be so managed that you may please God, profit yourselves, and edifie one another; *David's Psalms* must be sung with *David's Spirit*, (as 'tis usually expressed): See that the heart be in the duty: *Ephes. 5.*

19. *Making melody in your heart to the Lord.* There must be the external voice, but the main thing is the Heart. *David* would have both, imployed in this service: *Psal. 57. 7. My heart is fixed, O God, my heart is fixed: I will sing and give praise. (v. 8.) Awake up my glory, &c.* (He means his *Tongue*; and he calls it *his glory*, because that was the member by which he praised, and so glorified God). So *Psal. 108. 1. O God my heart is fixed, I will sing and give*

praise even with my glory. And *Psal.* 71. 23. *My lips shall greatly rejoice, when I sing unto thee, and my soul which thou hast redeemed.* I say, look to the Heart, that that be in the duty ; without this, the voice is but bodily exercise, and that profits not, 1 *Tim.* 4. 8.) 'Tis the Heart that God minds ; the *suavity, tuneableness, modulation* of the voice is nothing to him ; 'tis the *melody of the Heart*, which pleases him. Let the Heart, and the whole Heart be engaged in this work ; See *Psal.* 103. 1. *Luk.* 1. 46. Mind what you are about, attend to the matter that you sing : (so *Chrysost.* opens that of the *Apostle*, of making melody in the heart, by attending with understanding). Many sing, but they do not mind what they sing ; take heed of this ; *Cum in conspectu Dei cantas Psalmos, hoc tracta in mente, quod cantas in voce*, (saith *Bernard*): And let the Heart be affected, and wrought upon by this ; every duty should have some influence and impression upon the heart ; and this too, as well as any other should have this effect ; Doth the *Psalms* present me with the glorious excellencies of God, the glorious works of

*Te modo bene  
vivendi. serm.  
52.*

of God, the *precious mercies* of God? all this should affect my heart. Is it a *Psalm of Prayer*, of *Praise*? whatever the matter be, the Heart must be *duly affected* with it. *Understand* what you sing; *I will sing with understanding*, (saith Paul) *I Cor. 14. 15.* (though I conceive he speaks there of *understanding*, rather in a *Passive* than in an *Active sense*): Surely, we cannot be affected with that, which we do not *understand*. And in an especial manner take heed that the *carnal part* (being taken with the *external melody*), do not *steal away* the Heart from God in the duty. O how apt are we to be overcome by this! the *flesh* is pleased and gratified by *melodious and musical suavities*, and then the heart is *lost*, and the *spiritual part* of the duty is lost. How fully and *Pathetically* doth \* *Augustine* bewail this, as to himself. But (that I may shut up this), See that you sing with grace in your Hearts, (as the *Apostle* commands, *Col. 3. 16.*) Though you have not the faculty or *skill*, of

*Ita fluctuo inter periculum voluptatis, & salubritatis experimentum, &c. Quum tamen mihi accidit, ut meam amplius cantus, quam res quæ canitur, moveat, pænalter me peccare confiteor, & tum mallet non audire cantantem; Ecce ubi sum! Elete me cum & pro me flete, &c. Aug. Confess. lib. 10. cap. 33.*



ordering your voices in so tuneable a manner; yet be sure, you sing with *Grace* in your *Hearts*. This some do open by *Thanksgiving* or *Thankfulness* (so the word *χαρις* is taken, *1 Cor.* 15. 57. *2 Cor.* 2. 14.) but the most by the *exercise*, the *actual stirrings up* and *excitations*, of *Grace* in the *Heart*; or by gracious and holy dispositions of *Heart*: O when you are singing, let *Grace* be up, as well as the *voice*; let the *one* be stirred up, as the *other* is lifted up; let *gracious affections*, desire, love, joy, godly sorrow, accompany you in the work; such as are proper and suitable to the *matter* of the *Psalm* which is sung. These things I could not but thus briefly hint to you. And so I have done with the enforcing of the *Second Branch* of the *Exhortation*: If you would *advance Religion* in your *Houses*, (and so *dedicate* them to God), then set up the *Worship* of God, the performance of *Holy duties* in your *Families*, viz. *Prayer*, *Reading the Scriptures*, *Singing of Psalmes*. I hope none will be offended, because I have stay'd so long upon so *common* a subject; and gone over that which Hundreds have

wrote of before : 'Tis true, the subject is common, but withal 'tis of *such importance*, that we cannot speak too much of it: And as common as 'tis, I think 'tis *very rare*, (I mean in men's *practises*): Let the thing be done, you shall hear no more of it from me; but if not, I hope some other person will *re-assume* this work, and go over it *again*, much more effectually and convincingly, than I have done. We must never let you alone, till we have brought you to the doing of your duty. And this, both *fidelity* to our *Master*, and also *love to your Souls*, calls upon us for.

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## CHAP. VIII.

*The Third Branch of the Exhortation urged, viz. Religious Education.*

**I** Go on to the *Third Branch* of the *Exhortation*: As you desire to *advance*, and set up *Religion* in your Houses, let *your Education of Children and others* (who are under your charge) *be religious*: That House can-  
not

not be look'd upon as *dedicated* to God, where *Religious Education* is neglected.

Now the *first step* in this, is *Baptismal Dedication*: This concerns your *Children* in their *Infant-State*; Doth God bless you with such? *dedicate* them to Him in *Baptism*; As soon as He hath given them to you, do you (*Hannah-like*, 1 *Sam.* 1. 28.) give them *back again* to him; and let them be *consecrated* to the Lord in this *solemn way*. As to *Infant-Baptism*, I would advise you neither to *scruple* it, nor to *neglect* it. Do not *scruple* it; to me, 'tis a truth, written as with the *beams* of the Sun, (yet I know, that that may be clear to me which is dark to *another*, and so *vice versa*); and God forbid, that I should be *uncharitable* to those who differ from me herein; let them be as *harsh* and *severe*, as they please to their *Children*, I would be *tender* towards themselves, (many of them I verily believe dissenting upon *conscientious grounds* and *motives*). But let persons go, I come to the *Thing*. Should I enter upon the *Controversie* of *Infant-Baptism*, I should either wrong the  
Cause

*Cause* by saying *too little*, or the Reader by saying *too much*. The *Arguments* are commonly known, several Books are written about it, (that one of Mr. \* *Baxters*, I should think was enough to give every man satisfaction), and therefore, if you be dissatisfi'd, I remit you to them: For my own part, so long as I have *those Scriptures*, Gen. 17. 7. (compared with the 10. ver.) Act. 2. 39. 1 Cor. 7. 14. Act. 16. 15, 33. (with many others); and *these two Reasons*, that the *first Covenant-Grant is unrepealed*; that the *priviledges of Believers under the Gospel are rather heightened, and amplified, then any way curtail'd or diminished*; I say, so long as I have *Scriptures and these Reasons*, I hope I shall never scruple *Infant-Baptism*: But I suppose you to be satisfi'd as to this; then I say, Do not neglect it, or omit it. Godly Parents have always made Conscience of this, (I mean of bringing their Children under the seal of the Covenant): when *Circumcision* was this seal, then they would have their Children *circumcis'd*: You may read it in *Abraham*, Gen. 21. 4. In *Zechary* and *Elizabeth*, Luk. 1. 59. In  
Joseph

Plain Scrip-  
ture Proof of  
Infants  
Church-  
membership  
and Baptism.

*Joseph and Mary, Luk. 2. 21, 22.* Since *Baptism* was the *seal* (for there hath been a *change* as to the *external seal*, though there be none as to the *matter* of the *Covenant* it self, to which this seal is annexed) as persons were brought in, to the owning of Christ and of the *Christian Faith*, all along they would have *their children baptiz'd*; Look but into the *New Testament*, and you will find *plenty of Instances*; Will you then *neglect* it? Is it not an act of *singular Grace*, that God hath not only provided *Ordinances* for your selves, who are *adult*, but also *one* for your *Children*, in their *Infant-State*, and will you make nothing of it? Is it not admirable mercy that the Lord hath taken *your seed* into the *Covenant* too, and so will have them to pass under the *seal* of it? Hath God *entailed* *Covenant- blessings* upon them *this way*, and will you *cut off* the *entail*? Is this the *first visible Act* of God's grace, whereby he receives poor creatures into his favour and friendship, and the *first visible means*, by which he applys Christ in the merits of his death and blood for sancti-  
fication

fication and the remission of sin? Doth it please God *effectually* to work in and by this *sacrament*, so as to *exhibit* grace by it? (as he doth, in the pursuance of his *own Purpose* from everlasting), and will you withhold it from your Children? Have you been the *instruments* of conveying the *stain* and *filth*, and pollution of sin to your Children, and will you not bring them to this *Heavenly Laver*, in order to the *washing* and *cleansing* of them? Is *Church-membership* a little thing in your eye, that you will omit that *Ordinance*, in which your Children, are *enrolled*, and *admitted*, as *members* of the *Church*? will you keep them (so far as in you lies), in an estate little better than Heathenish, and make them only *Candidates of Christianity*? Once more, are not *delays*, *neglects*, here very *dangerous*? Gen. 17. 14. *The uncircumcised manchild, &c. that soul shall be cut off from his people; he hath broken my Covenant.* Here the *punishment* is denounced against the *child*, else where against the *Parent*, (upon whom indeed the *sin* lies): *Moses* had almost lost his life upon his omitting to circumcise



cumcise his Child, (for the most lay it upon this) *Exod. 4. 24.* And it came to pass by the way in the Inn, that the Lord met him, and sought to kill him. O upon this (and all the foregoing considerations) do not make light of this Ordinance, or neglect the administration of it. What if your Child should die unbaptised? Far be it from me to conclude that therefore 'tis damned, (which was once *Austin's* opinion, whence he was called *Durus Infantum Pater*); yet this I must say, this is a very \* *sinful omission*, and you have been very *unfaithful* to your child, and this will lie *heavy* upon *Conscience* under such an affliction; (though I hope, the child it self shall not suffer as to its *eternal state* upon *your omission*). This (lying in my way) I durst not bawke it, though 'tis not convenient, to make any long stay upon it.

\* *Nisi forte existimas Christianorum filios, si Baptisma non receperint, ipsos tantum reos esse peccati, & non etiam scelus refferri ad eos, qui dare noluerint, maxime eo tempore, quo contradicere non poterant, qui accepturi erant.* Hieron. ad Latam.

That which I have *most* in my eye, is *Religious Education*, when your Children are grown up to the use of *Reason*; and this I will *first stir* you up unto, and then *direct* you about it. Surely there's

there's great need of the *first*, that men should be *quickned* to the *religious educating* of those who are under their charge. How \* *few* look after this! Look into the *most* of Houses, where will you find *Parents* or *Masters*, solicitous about good *education* of *Children* and *Servants*? Let me come neerer to you in this *City*; Are you so careful in the *Religious Education* of *Children* and *Apprentices*, as you ought to be? O the sad neglect of this even amongst you! What is it that many (I fear, the *most*) of you do mind? to *feed* and *cloth* those that belong to you, to learn them something of *civility*, and good *manners*, ('tis well, if you go so far), to provide *estates* and *portions* for them, to *breed* them up to some *calling*, (and therein, eying more a *subsistence* for your *Children*, than the *Glory* of God); this is all that too many of you trouble your selves about; and what Tears are sufficient to bewail this! O, the *rudeness* of youth in this *City*; O, the cursing, swearing, taking God's name in vain, that is to be heard from *Children* in this *City*; How doth it sometimes affect me, as I go along to hear

*young*

\* Verum (Bone Deus) quam paucos hodie reperias, qui tam soluciti sunt quomodo post se recte & honeste vivant filii, quam curant ut illis amplam hereditatem relinquunt, quam post obitum ipsorum splendide & otiose delicientur. Muscul. in Gen. 18. 19.

*young ones with Oaths and Curses in their mouths; how soon are they pregnant in sin, and ripe for Hell; they can no sooner speak almost, but they are venting wickedness; and when they arrive at some further growth, how do they flock to Ale-houses and Taverns! O the early drunkards that London is full of! O the lying, gaming, drinking, scoffing at what is good, &c. that our Youth is tainted with in this place! O Citizens, doth not this proclaim to the world, that good Education is too much neglected by you: Is not that the cause of all this? Would Children, Servants, be so bad abroad, if you did do your duty at home? Indeed I must charge that abundance of sin that is amongst the Youth, chiefly upon the want of Religious Education. And O that many, even of those who profess God and Godliness, were not herein too remiss and careless! They pray in their Families, and keep up duties in their Families, but as to constant and faithful endeavours, for the well educating of those under them, therein they come very short. Surely Professors are not now (as to strict, holy pious Education)*

tion) what formerly Professors were; one might with much more of comfort, have placed a child with old Professors than he can with present Professors. It being thus, I cannot but speak something, to excite you to a further care and faithfulness, in the well-educating of those, who are under your Authority, (be they Children or Apprentices).

The Commands of God are very express and positive. Prov. 22. 6. *Train up a Child in the way he should go, and when he is old, he will not depart from it.* The Hebrew word is *לְבָנָה* the Root from which the Word in my Text, (rendred by *Dedication*) is derived; Children must be initiated or dedicated, (for the Septuagint translate it by *ἐκτρέφω*), how? by good and religious education; by training them up in the way of Duty. So Eph. 6. 4. *And ye Fathers provoke not your Children, but bring them up in the nurture and admonition of the Lord.* Parents, you see what God requires of you; those that you have brought forth, you must bring up in the nurture, &c. You must not only take care that your Children be able to *\* live*, (as to the world); but

*\* Non tantum curare debent Parentes, ut liberi sui vivant; sed etiam ut Deo bene vivant. Amel. Cal. Conf. l. 5. c. 22.*

L

that

that they may *live well*, fearing God; and doing his will. The *Scripture* is very full both of *Precepts*, and also of *Presidents*, for this *religious Education*, (if it was necessary here to enlarge) but I will pass them by here, because they will better fall under the *Particular Directions* that I shall give presently. Let me only use some *powerful motives* and *inducements*, the better to excite you to the Duty,

1. *Motive.* First, *Your Children* (and others under you) *they are a trust, which you must give an account for to the great God*; you stand *intrusted* with the *Souls* of these, the *care of their Souls* lies upon you; and therefore you must be *accountable* for them; (for where-ever there is a *trust*, there will be an *account* taken): Where you *trust* your *Servants*, you will expect an *account*: Hath God trusted you with *precious souls*, (so many *Children*, so many *Servants*, so many *Trusts*), and will he not have an *account*, whether you are faithful to your *Trust*? 'Tis a mistake to think that the *Cura animarum* doth only lie upon *Ministers*, (though indeed eminently it doth, *Ezek. 3. 18, 19.*)  
it

it lies also upon you, who are *Parents* and *Masters*; if you let the *Souls* of *Children* and *Servants* to perish, (for want of good Education) *their blood shall be required at your Hands*. Let me allude to that of the *Prophet* to *Ahab*; *1 King. 20. 39.* Behold a man turned aside, and brought a man unto me, and said, *Keep this man; if by any means he be missing, then shall thy life be for his life*: So here, God says this to you; Here's a child, *keep this Child* for me, if he miscarry and be lost (through thy neglect), *thy life shall go for his*. If men did but consider this, certainly they would be more careful and conscientious in their Education. You must an-

swer for the *Souls*, for the *sins* of those under your charge: Do not think that I speak my own private thoughts (only to affright you) I say nothing but what others have said before me: \* *Origentells*

us, *That all the faults of Children shall be required of their Parents, who have not instructed them.* And we read in the \* *Com-*

σιν, ἔνοχοι τῶν ψυχῶν αὐτῶν οἱ γενήσαντες ὑπαρξουσιν—  
 Ἐὶ τῇ τῶν γοναμένων ραθυμία, σὺν εἰσιν ἀκολάστοι, οἱ παῖδες ἀμαρτήσαντες, ἢ αὐτοὶ μόνον καλαδύονται ἀλλὰ καὶ ὑπὲρ αὐτῶν οἱ γονεῖς αὐτῶν κριθήσονται. *Constit. Ap. Lib. 4. Cap. 10. in Zonaras pag. 909.*



*stitutions* (that go under the name of the *Apostles*) If Children through the carelesness of Parents, shall fall into sinful courses, those Parents, should be guilty of the souls of those Children; and that not only the children shall be punished themselves, but the Parents also for their sake. That look as children sometimes in *this* life are punished for the Parents sake; so Parents in the life to come, shall be punished for the childrens sake: O what an awakening consideration is this! 'Tis the affliction of many, that they have no Children, *Psal. 127. 4, 5.* they have none of these arrows in their quiver; 'twill be the affliction of others at the great day, that ever they had children; O when they shall come to witness against them, and say; Lord, here's my Father, that let me lie, steal, swear, play away the Sabbath, and he never regarded me; my sin was the fruit of his bad Education; will not this fall heavy upon the negligent Parents? will not such a child be an arrow indeed to pierce him to his very heart? Pray therefore think of this in time, that you may prevent these tremendous consequences. You take delight in your

your children, but do you consider? *O, I must answer for the soul of every child:* You imploy your Servants about your business, but do you consider? *I must answer for the souls of these Servants:* If you did, you would not carry it as you do.

Second. *Religious Education carries* 2 *Motive.*  
*much of Good along with it;* you cannot imagin how much good you do, when you do this: First, you do good *to your selves;* for by this, you discharge your duty, and acquit your selves from the guilt of souls; and however things go, *liberâ tis animam,* you have freed your selves in the sight of God. What if after all your care, pains, prayers, faithfulness, your children should yet miscarry? O this would be matter of comfort to you, 'tis not upon your default or neglect: 'Tis as great an affliction as can befall a godly man to see children (such as have been religiously trained up by him) to take sinful courses; but if he can make comfortable reflections upon his practise, that he hath not been accessary to this; that it proceeds from the child's wickedness, not from his omitting of good education,

this will much tend to his *support*, and to the *alleviation* of his grief and burden. Many a good Parent had sunk under this *cross*, if he had not had this to bear him up.

You also by this may do much good to your children. 'Tis the most effectual and the most probable way to further their spiritual and eternal good. Good Education is a great thing; Plutarch says, 'Tis the *ἡ πρώτη, ἡ μέση, ἡ τελευταία κεφαλαιον*; 'tis the first, the middle, the last, in order to the setting of youth right; you cannot expect, either moral, or spiritual goodness without this. O the power and virtue of Religious Education, (when 'tis sanctify'd)! The earth often proves according to the seed that is first cast into it; The vessel retains the tincture of that with which 'tis first seasoned. *Lycurgus* set it forth by an allusion of two dogs; the one of which was bred up to the Trencher, the other to Hunting, which made a very great difference in them, (as he exemplify'd it before the *Lacedemonians*, to show the power of Education); Persons are very much, (when they are grown up) according to the breeding, that

In his excellent Treatise, *περὶ παιδ. ἀγωγ.* p. 5.

Plutarch. loco prius citat.

that they had in their tender Age: A child well educated makes a good man; and so *à contrà*. What is imprinted upon one in his education, usually 'tis very permanent: As in the place fore-cited, *Train up a child in the way he should go, and when he is old, he will not depart from it.* What blessings might Parents prove to their children, what excellent things might be effected by them, if they did but take the advantage of their tender years, and then set themselves to bring them into God. I do verily believe (saith a Reverend Author) that if Parents did their duty as they ought, the word publicly preached, would not be the ordinary means of Regeneration in the Church, but only without the Church among Infidels, &c. God would pour out his Grace so upon the children of his people, and hear prayers for them, and bless such endeavours for their holy Education, that we should see the Promises made good to our seed; and the unthankful Anabaptists that will not confess that the children of Saints are any nearer God, or more beholden to him than Pagans, so much as for the favour to be visible

Prov. 22. 6.

Mr. Baxter's  
Saints Ever-  
lasting Rest,  
Part 3. ch.  
14. Sect. 11.  
p. 350.

## Domestick Dedication. Part 2.

*Church-members, should by sweet experience be convinced of their error, and be taught better how to understand, that our children are holy,*

Nay *thirdly*, by this, you would do much good to publick Societies; (whether they be Religious or Civil): Both Church and State are great gainers by good Education; what excellent members would the Church have, if you did but do what lies upon you in private? As the Orchard is according to what the nursery is, (according to the usual similitude) So Churches are according to what Families are. Good Families make good Churches; and good Education makes good Families; How smoothly, readily would Church-work go on, if Masters of Families did but do their duty; as the building goes on apace when the materials are prepared before hand. Cities and Kingdoms too, gain by this; and it must needs be so, for what are they, but the whole made up of these parts; The whole is such as the parts are, of which it consists; and so Kingdoms and Cities are what particular Houses are; therefore Aristotle defines the former thus, *They are Societies made up of many Families*

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*Families and Houses put together. Families are but like the book in loose sheets, and Kingdoms like the book bound up; the one but like Letters that are single, and apart, the other like Letters joyned together. Now if the sheets be not good, or the Letters not good, the book or writing cannot be good neither. The Lacedemonians made a Law, that when Children did amiss, their Parents should be punished; because they judg'd their neglect of Education was the cause of this, which tended so much to the detriment and prejudice of the Commonwealth. O if you neglect your duty, you fill the Nation with corrupt and ulcerous and useless members: whereas upon the doing of it, you make your Houses good Seminaries, both for Church and State. Would you have a good Kingdom? make those good, who are under your charge: Would you have a good City? look to the educating of those who are related to you. The way to have the City clean is for every man to sweep before his own door; and so 'tis in the matter I am upon. Let us have the best Magistrates, let them make the best Laws, and*  
back

Charron of  
Vvifd. lib. 3.  
c. 14.



back them with the best execution; yet Societies will be naught, so long as Parents and Masters do not do their duty in Religious Education.

Nay fourthly, By this you do good to Posterity; for hereby you keep up Religion in the World, and propagate it from age to age: The Papists speak much of their Oral Tradition, by which (they say) Truth hath been conveyed downwards, all along from the Apostles days, the present generation handing it down to the next, and so on from generation to generation. Surely 'tis the duty of Parents to perpetuate and convey Religion from age to age; and how shall this be done, but by Religious Education. 'Tis said of Abel, Being dead he yet speaketh, Heb. 11. 4. O, if you would but rightly train up your Children, being dead you would yet speak: you season them, and they reason theirs, and so Religion is transmitted and kept up in the World by your means, (although you your selves be dead and gone). Is not this glorious service? upon your not minding of Education, you are the instruments of keeping up Sin, Atheism, Ignorance, &c. in the world; but by your

*Hac est vera  
Cabbala, i. e.  
Traditio per  
manus aypa-  
ed, quando  
Patres filiis  
tradunt admo-  
nitiones, &c.  
sed hujusmodi  
qua edificent,  
&c. Pet. Mart.  
in Gen: 18.  
19.*

your sincerity and faithfulness in this, you are Instruments to continue and promote the fear of God, Piety, Holiness, Faith from age to age.

Thirdly, Consider, *the mischievous* 3 *Motive.*  
and *sad effects* that follow upon the neglect of Education: They are so many they cannot well be numbered up, and so evil, they cannot sufficiently be bewailed. Good Lord! how are Children and Servants spoiled and lost for want of this; as ground proves mossy and full of weeds, for want of culture, and of being manur'd in time. The Tree that is not kept straight at the first grows crooked till it be incurable: young ones, when let alone, how soon doth sin get strength in them, how naturally do they fall into the way of wickedness; and then in time they are so hardened, that there's no reclaiming of them. Would it not grieve you, to see your Children to prove Drunkards, Swearers, Unclean persons, every way naught? What can you expect better, if you do not at the first, *principle* them aright for God and duty? O this is the bane of youth, that root upon which much evil grows, the omitting of *serious*,

*rious, early, pious Education. Daily experience is too sad a proof of what I say.*

*4 Motive.*

Fourthly, your Care and Fidelity in Pious Education, *will be highly pleasing to God; you cannot do a thing which he will take more kindly, and more graciously accept of. A clear proof of this you have in Abraham, Gen. 18. 17. &c. And the Lord said, Shall I hide from Abraham that thing which I do. Seeing that Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him: Why will God do all this for Abraham, and give out such eminent acts of Grace to him? you have the reason of it, (v. 19.) For I know him (saith God) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. All the great favours designed and promised by God to Abraham, were laid upon his zeal and religious care, as to those who were under him; God would not hide his*

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*Secrets* from him, because he would not *bide* the *ways* of God from them; God will make him *great* in the *world*, because he would make God *great* in his *Family*. O, how doth it please God, when he sees Masters and Parents, treading in the steps of *Abraham*, and what blessings doth he heap upon such! Holy Education will be a singular discovery of your love to God, and if you discover your love to him, he will discover and act his love to you.

That I may shorten as much as may be, let me put things together. Will you neglect the *main*? what are the things of the world in comparison of *Grace*? You are industrious about worldly things for *yours*; to get wealth for them, to leave them *Estates*, *Portions*, ample *Possessions*; you spare no costs, no pains for their *Preferment*, the *heightening* of their *parts*, the *enriching* of them with *Natural knowledge*, and the like; and will you do nothing for them, as to that which is infinitely *better* than all this? Is not the *fear* of God, *saving grace* better than all this? Should not your love run out after the *best things* for them you love? Will  
not

not *Christ* be better to your Children than the world? Will the trial at the great day be this, whether you have made them *rich* and *knowing*, and *great*; or whether you have made them *religious*, *gracious*, *holy*? Did not the *Heathen* cry-out of the folly of Parents in this? O (saith *Crates*), *that I could so speak as to be heard by all men*: this I

\* ὁ ἄνθρωπος would then say to them; \* *What do you*  
 πῶς φέρετε; *mean in laying out all your endeavours*  
 οἷτινες χρη- *and industry to get wealth, and in the*  
 μάτων καὶ *mean time neglecting the education of*  
 κτήσεως περὶ *those to whom all is to be left?* This is,  
 πᾶσαν τοιοῦ- *(saith Charron) as if a man should take*  
 θε σπουδὴν, *care of his shoo, but not of his Foot: or*  
 τὴν δὲ ὑἱὸν, *(as an eminent Writer of our own hath*  
 οἷς τὰυτα *it), this is as great folly, as to be curious*  
 καταλέγετε, *for an handsome shoo, and then to put it*  
 μικρὰ φροντί- *upon a gouty foot.*  
 ζετε, *Plut.*  
 περὶ παιδ:  
 ἀγῶγ.

Charron, 3. B. Ch. 14. p. 437. of VViff. a Dr. Reyn. Sermon upon Human Learning, p 7.

O Parents are not your Children dear to you? Are not your souls knit to them by the strongest bonds and ligaments of Love? and will you look on, and let them *perish for ever*? Can you be content to see your *own Image* upon

upon them without *God's Images*? Shall they lye as the *Devils fallow*? Shall nothing but *weeds* and *briars* grow upon them, for want of your *mature cultivating* of them? Will you be *cruel* to the souls of these, who are so near to you? (the not giving of good Education to them is *unnaturalness*; nay the *highest cruelty*): Will you be worse than *Devils* in Hell? he would feign have had the damnation of his *Relations* prevented, *Luk. 16. 27. &c.* and will you do nothing to prevent this as to your *Children*? shall there be more of bowels in *Pharoahs daughter* towards the child of another, (when she saw the poor *babe* floating upon the waters) than in you towards your own *Children*? Shall the *Heathens* who had nothing but *moral light*, (and yet were very careful and solicitous about the Education of their *Children*) rise up in judgment against you, (who have an *higher light*), and condemn you? *O quanta damnatio, à damnatis damnari*, (as one says)! How great a *condemnation* is that, to be condemned by the *Condemned*. Will you like it, when the wickedness of your *Children* will  
break



break your very hearts, and you will not know how to help your selves? (nay your *own Consciences* will tell you that all this is the fruit of your Neglect)? Will it not be sad, when your Children shall curse the day that ever they knew you? and say, (as 'tis in *Cyprian*.) *Parentes sensimus Parricidas*; our Parents have been little better to us than *Murderers*; and they that were the Instruments of our being, have also been the occasions and means of our everlasting undoing: \* Are not the times you live in, very evil? Will you make them worse and worse? Ah Lord, what will become of Religion in England, in a little time, if Professors now do not mind the Education of Children! 'Twas promis'd, *Isa. 58. 12.* They that shall be of thee, shall build the old waste places. O the sad wastes and ruins of Religion that are now amongst us! and therefore, O that your Children might be so brought up, that they who are of you might build the wastes thereof. I beseech you, if you have any love to God, to your own souls, to your children, to this poor Nation, to Posterity, make more Conscience of this duty, than hither-

*Ætas Paren-*  
*sum pejor avis.*

*Ec. Horat.*

\* *Ista diligent-*

*us, Ec. hoc*

*tempore ubi*

*videmus quan-*

*topere vires*

*Diaboli in va-*

*luerint, ut ho-*

*mines ad tanta*

*flagitia &*

*grandia scelera*

*pertrabat.*

*Fabric. in*

*Psal. 30. Titu.*

to you have done: Believe it, *Good Education is better than a great Portion*; Do but cast into your Children the seeds of Virtue and Piety, for other things you may trust God. I do too well know, that after the very best Education, some may and do prove very bad; (as some ground, let it be never so well dress'd, till'd, manur'd, yet after all this, nothing but weeds and briars, and thorns do grow upon it): I wish we had not too many Instances of this; (some of which sometimes come very neer unto our selves); Be it so, (though 'tis a thing much to be lamented), yet 'tis good to do our duty, to go as far as we can, and then to leave events and success to him, who doth what he pleaseth. I had almost forgot a passage of Mr. Herbert, let me bring it in here, and close with it.

Dr. Gouge of  
Family Du-  
ties, p. 537.

Poems, p. 4.

*This loss springs chiefly from our Educa-  
tion.*

*Some till their ground, but let weeds  
choke their Sun.*

*Some mark a Partridg, never their child's  
fashion.*

M

Some

*Some ship them over, and the thing is done.*

*Study this Art, make it thy great design,  
And if God's Image move thee not, let  
thine.*

So much for the stirring of you up to this Religious Education; I proceed to give you some Directions about it: I enter upon an Argument of great weight and importance. What are Parents to do, in order to the religious educating of their children? or, wherein are they to come up to this? 'Tis a very serious Question, and that which deserves our most serious thoughts: As

Ὅτι οὐκ ἔστι περὶ  
ὅτι θεοτότερον  
ἂν ἀνθρώπου  
βυλεύσαστο,  
ἢ περὶ παι-  
δείας καὶ ἀν-  
τι καὶ τῶν  
οἰκείων. Plato  
in Theag. fol.  
122.

Socrates in Plato, speaks to Demodocus, There is nothing that a man can advise upon, more divine and weighty, than how to educate well his Children and Servants. In answer to the Question, I will not run out upon all the Duties of Parents and Masters, towards Children and Servants, but confine my self to those only, which have a more direct and immediate reference to Religion. And whereas the constant performance of Family Duties, (as Prayer and Reading the Scriptures) is a great part of  
Religious

*Religious Education*, they having been already spoken to, it will not be requisite, that I should here further insist upon them. That which I have to say, by way of *Direction*, I will give you, under the following Heads.

First, *Be frequent in spiritual Instruction*; for this is a very considerable branch of Religious Education; this is like the *setting* or *planting* of the *Root*, upon which all must grow; or like the *laying* of the *foundation*, upon which all is to be built. Unquestionably this is the duty of *Superiors* towards *Inferiors*: *What the Preacher is in the Pulpit, that the Master of the Family is in the House*, (saith Origen): Hom. 9. in Levitic.  
 This is a part of that \* *παιδεία* and *νουθεσία*, \* παιδεία, signifies Instruction as well as Correction. 2 Tim. 3. 16. And Nouthesis imports the same too.  
*Nurture and Admonition*, in which *Fathers* are to bring up their Children, Eph. 6. 4. *Abraham* was much in this duty, Gen. 18. 19. And 'tis said of him, Gen. 14. 14. *When he heard his Brother was taken captive, he armed his trained servants, born in his own House, &c.*  
 We read it, (his trained servants), in the Hebrew 'tis, (יְהִיָּאִים), *initiatos suos* his *initiated*, or *dedicated* ones; or, (as 'tis noted in the margin;

\* Armavit pue-  
ros suos, nem-  
pe à se imbutos  
& institutos.  
Pagn. in Verb.  
727

Hic locus  
indicat, priscos  
illos Patres,  
qui legem Mo-  
sis, omnemq;  
sacram Divi-  
narum & Hu-  
manarum re-  
rum Scriptu-  
ram prgressi  
sunt, solitos  
viri voce &  
per Domestici-  
cam instituti-  
onem & Disci-  
plinam, docere  
filios & poste-  
ros suos, qua-  
cumq; ad con-  
sequendam a-  
nimi salutem,  
aeternamq;  
felicitatem  
scire eos, id  
temporis, atque  
agere oporteret.  
Perer. in  
Gen. 18. 19.

and as \*Pagnine opens the word) his in-  
structed ones : All in Abrahams  
Family were instructed by him; O,  
those are blessed Families, where all in  
them are instructed in the things of  
God. This was Davids practise; so  
his Son tells us; Prov. 4. 4. *He taught  
me also, and said unto me, Let thine heart  
retain my words, keep my Commandments  
and live.* And Bathsheba's too, Pro. 31. 1.  
*The Prophecie that his mother taught him.*  
And (saith David), Psal. 34. 11. *Come  
ye children, hearken unto me, I will teach  
you the fear of the Lord.* You read of Je-  
hoash, *He did that which was right in the  
sight of the Lord all his days, wherein Je-  
hoiada (who was instead of a Father to  
him) the Priest instructed him.* Now  
you that are Parents, do you thus do?  
when shall I come to that duty which is  
not notoriously neglected? Sure this  
must not be it; for 'tis too manifest,  
that this is generally neglected. You  
converse much with your Children,  
spend much time with them, do you  
improve your converse, or your time, in  
speaking to them of the things of  
God? You teach them your Callings,  
learn them this and that; do you teach  
them

them to know God and Jesus Christ?

O that this *Heavenly instruction* might

be more minded by you! when you are

with your Children, be *instilling* and

*dropping* spiritual things into them, (as

their capacities will bear); be \* in-

structing of them, as to what they are

to *know* and *practise*: Poor Creatures,

they come *blind* and *ignorant* into the

world, let pity move you, to inform

them, and to give them an *insight* into

the *mysteries* of Religion. Are not

these the things, that are most *necessary*

to be known? Is not *knowledg* the way

of God to *salvation*? (Joh. 17. 3.) Is

not *ignorance* a *soul-destroying* thing?

O let these things prevail with you,

to do what the people of God all a-

long before you, have done: Let your

Children be *well taught*, as well as *well*

*fed*; let not a servant go *un-instructed*,

for he is a part of your *charge*; Nay,

let not the *meanest* servant be without

this: As 'tis said of *Lewis* the Ninth,

King of France; he was found in-

structing his poor Skulion; and being

ask'd why he did so, he answered, I

*know* the *meanest* in my Family hath a

*Soul as precious as mine is.*

\* Cum eum in  
finem homines  
coniderit De-  
us, ut Se cog-  
noscant, cele-  
brent & eter-  
num sal-  
ventur, prima  
hac sit paren-  
tum cura, ut d  
teneris, Dei &  
rerum ad salu-  
tem necessaria-  
rum cognitio-  
nem liberis su-  
is instillent,  
&c. Quistorp.  
in Ephes. c. 6.  
4. pag. 185.

Διδάσκων  
δὲ τὰς ψυχὰς  
ἐξ ἀρχῆς  
τῆς τοῦ Θεοῦ  
τιμῆς, καὶ  
τὰν τῶν υἱ-  
ῶν: ἐκ τῶν-  
δε γὰρ πατε-  
ρὸν ἀνέη, ὅτι  
πάντες ἔργον  
αἰθερίων, καὶ  
βίβας, ὁσιωτα-  
τός, καὶ ὑπερβί-  
βας αὐτοῦ ὁρ-  
ατοῦ. 1. Joh.  
ns. Sermon. 1.



If you ask me, *Wherein* you are to instruct yours? *Ans.* There are two things, that the Scripture in special directs you to; The Word of God, and the Works of God: Deut. 6. 6, 7. These words which I command thee this day, shall be in thine Heart; (Is that all? no;) And thou shalt [diligently teach them unto thy children], and shalt talk of them, when thou sittest in thine House, &c. To the same effect, Deut. 11. 18, 19. Timothy from a child knew the holy Scriptures, 2 Tim. 3. 15: How came this about? He had a good mother, and a good grand-mother, and they instructed him in the Scriptures. So for the works of God. Psal. 78. 4. &c. We will not hide them from their children, shewing to the generation to come, the Praises of the Lord, and his strength, and [his wonderful works] that he hath done; For he established a testimony in Jacob, and appointed a Law in Israel, which he commanded our Fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born, who should arise and declare them to their children: That they might set their

*Officium pii  
Patris-famili-  
as est, liberos  
familiam edu-  
care, ad pieta-  
tem, docereq;  
quomodo opera  
Dei rectè debe-  
ant considerare  
Piscat. in Gen.  
18. 19. in  
Observ.*

*their hope in God, and might not forget the works of God, but keep his Commandments. Deut. 4.9. Only take heed to thy self, lest thou forget the things which thine eyes have seen, &c. but teach them thy Sons, and thy Son's Sons, Josh. 4. 21, 22. When your children shall ask their Fathers in time to come, saying, What mean these Stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land, &c. Exod. 12. 26. And it shall come to pass, When your children shall say unto you, what mean you by this service? That ye shall say, It is the sacrifice of the Lord's Passeeover, who passed over the Houses of the children of Israel in Egypt, &c. Menochius relates, That the Jews the night before the Passeeover, They were wont to discourse with their children thus; Why is it called the Passeeover? the Father answered, Because the Angel passed over us, when it slew the Egyptians, and destroy'd us not: Why do we eat unleavened bread? the Father answered, Because we were forced to hasten out of Egypt: Why do we eat sowe grapes? To mind us of our afflictions in Egypt. So again, Psal. 44. 1. We have heard with our ears*

O God, Our Fathers have told us, what work thou didst in their days, in the times of old. You see how in special the Scripture instances in these two things, (wherein Children are to be instructed) God's word and works; and is not all comprehended under these two? Is not here a large field for Instruction and Information? Let me intreat you to be speaking much of these unto your Children. Do what in you lies to acquaint them with the Holy Scriptures, and those great Truths which are therein revealed; (especially those which do more nearly concern Salvation); Tell them, what there you find, concerning God, Christ, mans fall and recovery, the Covenant of Grace, the conditions thereof, Faith and Repentance, &c. Be often opening these things to them: The Eagle carries her young ones to the Sun; O bring your young ones to the Light of the Word, and help them to look upon it, and into it. The Children of the Jews were very well vers'd in the Scriptures, even when they were young, because their Parents did frequently herein instruct them; (so \* Josephus tells us). What a shame

Ἄπὸ τῆς  
πρώτης ἀιδή-  
σεως τὸς νό-  
μους ἐμπανθα-  
νόντας ἔχουσιν  
καὶ τὰς ἱου-  
δαίας ἐγχε-  
ρομένους.  
Joseph. lib. 3.  
contra Apion.

is it, that 'tis so long before the Children of Christians come to any considerable knowledg of them! O do not only read the *Scriptures* to them, but often be *discoursing* of Matters therein disclosed; and put them themselves upon the reading of them also; and call them often to an account of what they read, (as *Hierome* advised *Leta* in order to the religious Education of her Daughter). *Reddat tibi pensum quotidie die Scripturarum floribus excerptum.* Hieron. ad *Letam*.

Here, as an *excellent way* for the instructing of Children and Servants, let me advise you to set up *Catechising* in your Families: O set some time apart for *Catechising*; 'tis one of the *best means* that I know, for the *advancing* of *Scripture-knowledg*. In *Catechisms* you have a *Summary* of *Divinity*, (both *Doctrinal* and *Practical*), in a *plain* and *familiar* way set before you; there Matters of *Faith* and *Practise* are *succinctly* handled, and brought down to the weakest capacity: There's no such *compendious* way for the attaining of *Heavenly knowledg*

*Prætor publicam Doctrinam etiam privata Catechizatio Domesticeorum vigare debet inter nos ex Dei mandato. Pareus in Gen.*  
18. 19.

as this is. Whence is it, that persons are so *ignorant* when they are *men*? but from this, they were not *well Catechiz'd* when they were *children*! And whence is it, that so many leave the *way of Truth*, and desert that *true Religion* wherein they were bred, and turn *Papists*, and what not? but because the *foundation* was not well laid at the *first*, in *Catechetical exercises*.

חֲנִיָּהּ est

imbuerere, prima  
rudimenta da-  
re, erudire;

Frequens est  
apud Doctores  
in Piel, pro  
instituere &  
paulatim assu-  
efacere quod  
Græci κατη-  
χίζειν dicunt.  
Pagn.

It nearly con-  
cerns every

The \* *Greek* word, which signifies to *Catechise*, signifies also to *teach* and *instruct*; as in *I Cor.* 14. 19. *Luk.* 1. 4. *Act.* 18. 25. *Gal.* 6. 6. *Catechising* is the *best* way of *instructing*. If I could but prevail with you *once a week* to call your Families together, and to spend some time in *this exercise*, O how would *Gospel knowledge* encrease amongst us!

Parent, as they will free themselves from the guilt of their Childrens undoing, that they be careful to see them instructed in all necessary things. To which purpose it will be fit early, to teach them some short Catechism: *Whole Duty of Man*, p. 49. But above all, the best way of Institution, especially as to the younger sort, may be performed by Catechisms, Platforms of sound words, by Question and Answer in a short and compendious method; whose Terms being clear and distinct, might be phrased out of Holy Scripture, and fitted to their Capacities, by a plain though solid stile, and to their memories by brief expressions. *Morn. Lett. Sermon*, 8. p. 196.

Secondly,

Secondly, To Spiritual instruction, *add holy admonition, exhortation, good advice and counsel.* You must not only let them know (by *instruction*) what their duty is, but you must *press, urge, enforce* this duty upon them, by *admonition, good counsel.* O my child, thus and thus the word speaks, O do thou do accordingly : O my child, do not lie, do not swear, do not profane the Lord's day, do not associate with wicked persons ; but fear God, walk in the good ways of God, keep the commandments of God. I say, *thus admonish, advise, counsel,* those that are under your charge : What abundance of good might you do by this ! what a *prevailing influence,* hath good counsel, when 'tis duly appli'd ! How many are there now rejoicing in Heaven, and blessing God for good Parents and Masters upon earth, who gave them pious admonitions from time to time : Whereas, there are others burning in everlasting flames, who are curling the day that ever they had to do with those who altogether neglected this duty, This also is included in that \* *admonition*, (which the

\* *Proprie significat Admonitionem, non simpliciter, sed talem quam in mentem pueri ponas, & ingeras quæ sunt ad salutem, necessaria. Zanch. in Eph. 6.4.*

*Apostle*



*Apostle* speaks of in the forenamed place), *Ephes.* 6. 4. (if you take the word in the active sense, for it may be taken passively).

In the further prosecution of *this Direction*, I might much enlarge upon *such Heads* as these.

1. *Be sure your admonition be holy and good*: Take heed of giving bad advice, of counselling Children to do what is evil; this is dreadful: Yet I wish that *some Parents* were not guilty of it, they put their Children upon wicked acts and courses; *Athaliah* (the mother of *Ahaziah*) is branded for this, *2 Chron.* 22. 3. *His mother was his Counsellor to do wickedly*. Have we not some such amongst us? Surely, this is the very height of wickedness; and God will sooner or later find out such Parents, and severely punish them. *Epiphanius* hath a pretty observation upon *Terah*, (the Father of *Abraham*).

*Epiphanius*. in  
*Panar.* Sect. 6.  
cited in *Bish.*  
*Taylor's Rule*,  
Of dying.  
p. 32.

“For 3332. years, there was not (saith  
“he) one example of a Son, that died  
“before his Father, but the course of  
“Nature was kept, that he who was  
“first born did first die, (you are to  
“understand it of Natural death, and  
“there-

“therefore *Abel* cannot be opposed to  
 “this observation) till that *Terah* taught  
 “the people and his Relations a new  
 “Religion, to make Images, and wor-  
 “ship them; and concerning him it  
 “was first remarked, that *Haran* died  
 “before his Father *Terah* in the land of  
 “his Nativity: and so God punished  
 “him for his sinful counsel, by the un-  
 “timely death of his Son. Let Parents  
 look for some *unusual, remarkable judg-*  
*ment*, either upon *themselves*, or upon  
*theirs*, who counsel to sin.

2ly. Your Admonition being good,  
 (for the *matter* of it) *see that you back*  
*it with Scripture*, and with the most *con-*  
*vincing Arguments* you can think of;  
 for you will find all little enough; and  
 good advice without these is but like a  
*bullet without powder.*

3ly. *Act Prudence as to the best timing*  
*of good counsel*; If it be given *unsea-*  
*sonably*, it will be taken *unsucces-*  
*fully.*

4ly. For the *manner* of it, let it be  
 1. *heartly*, 2. *serious*, 3. *affectionate*; (for  
 Love is like the *oiling* of the *key*, which  
 makes it to open the lock more *easily*;  
 or like the *greasing* of the *nail*, which  
 makes

makes it to enter with more facility) 4. frequent. Good counsel must be often inculcated; if it prevails not at the first or a second time, it must be set on, again and again. The Iron by often filing grows smooth and bright at last: The nail that doth not enter by one or two blows, by the reiteration of them is driven to the very head; And thus it is in the case I am upon: *Dent. 6. 7. Thou shalt teach them diligently unto thy Chil-*

*Metaphora du-  
da à gladio,  
qui dum acui-  
tur sæpius im-  
pellitur ad co-  
rem. Innuit  
Studium & di-  
ligentiam, quâ  
pueris præcepta  
Dei inculcari  
debent. Vatabl.  
in Dent. 6. 7.  
Innuit Studium  
& diligentiam,  
quâ pueris  
præcepta Dei inculcari debent.*

*dren, &c.* In the Hebrew, 'tis, *Thou shalt whet them diligently, &c.* Counsel is blunt and ineffective, if by frequent repetition, it be not whetted and sharpened. These are Things that admit of much enlargement, if I could dwell upon them; but Travellers are loth to make any long stay, when they are almost at the end of their journey; and so I hope I am.

*P. Fagius in loc.*

Thirdly, Back Instruction and Admonition with the putting forth and due improvement of your Paternal Authority. This religious Education calls for, as well as for the former; you have not done all that lies upon you, when you have

have instructed and exhorted; God hath put *Authority* into your hands, and that must be imployed and improved, to *back* and second *Instruction* and *Exhortation*. 'Tis not more commonly than truly said, (by those who write of *Oeconomical Duties*), that a *Master* of a *Family* (in his House) is, *King*, *Priest*, and *Prophet*; he hath *power* and *authority* there, so he is *King*; he is to *pray* with and *for* his Family, so he is *Priest*; he is to *teach* and instruct his Family, so he is *Prophet*. Now if you would *religiously educate* those under you, you must exert your *Authority* for *religious ends* and *purposes*. If you would know *how*, or *wherein*, I will briefly open that to you: 1. You must lay your charge upon them that are subject to you, that they do what is good. David did not only advise, but he charged his Son Solomon, saying, &c. I King. 2. 1. Prov. 4. 4. Keep my Commandments and live: 'Twas not bare counsel that he gave, but he laid his commandments upon his Son. Gen. 18. 19. I know him, that he will\* command his Children, &c. Observe it, Abraham would not only perswade and exhort,

\* Visitur verbo (præcipiet) ut Parentes & Superiores intelligent, non segniter & obiter, sed sedulo & cum Autoritate, inferiores ad Dei timorem & obedientiam adducendo, faciendum esse officium. Pareus in Gen. 18. 19.

but

but he would *command* his Children, and his *Houſhold* after him, &c.  
 2ly. You muſt *authoritatively* *reſtrain* them from ſin; (But of this reſtraining from ſin, I will ſpeak more, under the *fourth Head*, in the *next Chapter*):  
 3ly. You muſt act your Authority, to ſee that they *duly ſanctiſie the Sabbath*; This is *expreſſly* laid upon you in the *fourth Commandment*; *Exod. 20. 10.* You are to answer for Childrens and Servants ſpending the Lord's day; If they be idle, frequent vain Houſes, ſpend their time (or rather *Gods time*) in playing, gamings, walking in the fields, recreations, (all of which are forbidden on *that day*), you *partake* of their *guilt*, and muſt be accountable for it. O that *Masters* in this *City* would better improve their *Authority* over their *Servants*, in order to the better *ſanctification* of the Sabbath! upon this neglect, the Sabbath is greatly profaned; and that is no ſmall ſin.  
 4ly. Your power muſt be employed to *bring them to the means of Grace, to the Ordinances*. You attend upon them *your ſelves*, O look to this, that *yours* alſo attend upon them: Poſſibly ſome  
 of

of them may be backward enough to this ; *carnal hearts* do not delight in *spiritual duties* ; Youth is more for Pleasure than for religious attendance upon holy Ordinances ; they like playing better than praying ; their *foolish sports* better than the *serious exercises* of Religion. Time was, when it was just so with some of the best of *your selves* ; but 'twas God's infinite mercy to you, you had Parents who looked after you, who would have you to be present at holy Ordinances ; Do you not bless God for *such Parents* when ever you think of them ? And will not you do to *yours* according to what was done (with so much advantage) to *your selves* ? O do not go *alone* to the *means*, but take *your Families, your Relations*, along with you. 'Tis said of *Elkanah*, that *he and all his House went to offer to the Lord the yearly Sacrifice*, 1 Sam. i. 12. *Jess and all his Sons must be at the Sacrifice*, 1 Sam. 16. 5. I meddle not with the *Coercive power of the Magistrate* ; but surely as to that which I am upon, the *Parent, the Governor of a Family*, hath a *Coercive power* ; and he is bound to put it forth. You cannot force your Children to be well, but you may command them to

N

take



take *Physick*: And so here, you cannot force them to *believe*, to *repent*, but you may bring them to wait upon the *means*, in order to believing, and in order to repenting. Is God present in them? doth God work *Illumination*, *Conversion* by them? and will you not cause yours to give their attendance? would you have them *healed*, and will you not bring them to the *Pool-side*, where this healing is to be had? If you go to *Ordinances* your selves, but leave your *Children* and *Servants* behind you, may it not be said to you, what *Eliab* once said to *David*, *With whom hast thou left those few sheep in the Wilderness?* 1 Sam. 17. 28. Then 5ly. your Authority must be exercis'd as to *Family-duties*. See that those under you do attend upon *Prayer*, *reading the Word*, *Repetition of Sermons*, and the like: Have you Power in your Houses, and shall any absent themselves from these things? Shall they eat with you who will not *pray* with you? shall they dwell in your Houses who will not conform to the *Religious Orders* there observed? 6ly. Often call *Children* and *Servants* to an account; (especially

cially when there is cause of *jealousie* and *suspicion*, that all is not well), how time is spent, what they have been doing, what company they keep, what they have heard (after a Sermon), what they remember, how they understand, &c. If such *account* was but oftner taken, we should have *better Children*, and *better Servants*, than now we have. You find the benefit of it as to your *own concerns*, surely it would be as beneficial in *higher Concerns*. 7ly. *When they do amiss, let them be reprov'd and corrected.* O when such are let alone in that which is evil, without reproof and correction, how sad are the consequences! *Connivance* and *Indulgence* is the bane of *Youth*: What a cross had *Adonijab* like to have proved to *David*? and 'tis said of him, *His Father had not displeased him at any time, in saying, Why hast thou done so?*

1 King. i. 6. Be faithful in reprov-  
ing what is amiss in those who are under  
your charge: This is very well con-  
sistent with love; nay, this is the best  
and the truest love; nay indeed, you  
do not love, where you do not reprove.  
(See *Levit. 19. 17.*) O the benefit of

γίνεταί τὰ  
ἐγκλήματα  
καὶ αἱ μεμψέ-  
ες ἐν τῇ καρδίᾳ τοῦ  
χρησίμου.  
φιλία.  
Arist. Ethic. i.  
10 c. 13.

*In omnibus  
peccantibus  
pecco, quando  
eos quos scio  
peccare, quā-  
dam crudelis  
animi maligni-  
tate non incre-  
po. Prosp. de  
vit. Contempl.  
3. 23.*

*well manag'd reproofs both to young and old! Prov. 15. 31. The ear that heareth the reproof of life, abideth among the wise, Prov. 6. 23. Reproofs of instruction are the way of Life. And besides this, what you do not reprove, (according to the nature of the Crime), you are necessary to, and bring the guilt of it upon your selves: So Eph. 5. 11. And then for Correction; If fairer means will do the work, forbear this; but if not, this must be used, as the last remedy: The word of Exhortation, and the rod of Correction must not be parted; where God loves, he chastens, (Rev. 3. 19.) and he that truly loves his child, will not let him be lost, for want of Chastisement: Prov. 13. 24. He that spareth his rod, hateth his Son; but he that loveth him, chasteneth him betimes. Prov. 29. 15. The rod and reproof give Wisdom, but a child left to himself, bringeth his mother to shame: (vers. 17), Correct thy Son, and he shall give thee rest, yea, he shall give delight unto thy Soul. Prov. 19. 18. Chasten thy Son, while there is Hope, and let not thy soul spare for his crying. Prov. 22. 15. Foolishness is bound in the heart*

*of*

*of a child, but the rod of correction shall drive it far from him. Prov.23.13,14. With-hold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from Hell.* What Arguments are there in these Scriptures, to put Parents and Masters upon due correction! This is an ordinance of God, which as he hath appointed, so he is pleased also to bless; You cannot take a speedier course to

ruin your Children, than not to cor- Ε'ὰν μήκολά-  
σω τὸν παῖ-  
δα, πονηρὸς-  
έσται. Επιστε.  
Εἴδον πατέ-  
ρας, οἷς τὸ  
λίαν φιλεῖν,  
τῷ μὴ φιλεῖν  
αἰτίον κατέστη  
Πλουτάρχ.  
περὶ παιδῶν:  
ἀγαγῆς. Ρ.9.  
Οὗ φαίνεται  
παραίνεσθαι καὶ  
σωφρονίζειν  
τὸν εὐαγγεῖον ἵδι-  
ον παῖδα.  
Constit. Apost.  
l. 4. c. 10.  
rect them: If I do not punish my child, said Epictetus), he will be stark naught. δαι, πονηρὸς-  
έσται. Επιστε.  
Impunity is peccandi illecebra: persons Εἴδον πατέ-  
ρας, οἷς τὸ  
λίαν φιλεῖν,  
τῷ μὴ φιλεῖν  
αἰτίον κατέστη  
Πλουτάρχ.  
περὶ παιδῶν:  
ἀγαγῆς. Ρ.9.  
Οὗ φαίνεται  
παραίνεσθαι καὶ  
σωφρονίζειν  
τὸν εὐαγγεῖον ἵδι-  
ον παῖδα.  
Constit. Apost.  
l. 4. c. 10.  
are hardened in sin, and encouraged to  
sin by this: O that Indulgent Parents  
and Masters (all are not so, some are  
severe enough) would think of these  
things! Their fond over-loving makes  
them indeed not to love at all, (as Plu-  
tarch hath express'd it): Well, you  
have Authority in your hands, and so  
these two things, (correction and cor-  
rection) lie upon you; Pray do your  
duty in them: And as Religion puts  
you upon them, so let Prudence regu-  
late you in the managing of them;

Chap. 8. *Domestick Dedication.*

(for I do not know any thing, wherein *Prudence* is more requisite than that which is before me at present): Re-  
 prove and correct, but 1. *Suit this to the different ages of the persons*, you have to do with. The *Physician* doth not give such *strong Physick* to a *child*, as to one that is *grown up*. 2. *To the different Tempers of them*; some are mild, ingenuous, of a *sweet and yielding* disposition; others are more rough, surly, dogged; *gentle reproof and correction* is best for the *first*; for the *others*, rougher *physick* must be appli'd. 3. *To the nature of the offence, and the several Circumstances that go along with it*; the *corrosive* must be according to the *quality of the sore*. 4. *Keep within bounds*; as there may be *Indulgence* in doing *nothing*, so there may be *cruelty*, in doing *too much*. 5. *Never do this without a cause*; for then you bring both your selves, and the *duty* also into *contempt*; and make it insignificant at other times. 6. *Do nothing in Passion*; *Passionate reproofs and corrections* never do good; *Physicians* do not give their *Potions* *scalding hot*, only a little *warm*. The *\* Heathen* told his servant,

\* Quicquid ex-  
 acerbato animo  
 dixeris, pœni-  
 entis est impe-  
 ritus, non chari-  
 tas corrigitis.  
 Aug. in comm.  
 ad Galat.

\* vid. Plutarch.  
 περί παίδ.  
 αἰών, &c. p.  
 10.

servant, *He would have beaten him, but that he was in anger*: 'Tis bad to correct one fault with the commission of another: O 'tis your *mild, gentle, re-proving and correcting*, that soaks (like a *mild rain*), and doth the most good.

7. After this is done, *return to your former kindness and serenity*; Do not keep up *acerbity* of spirit, for that's of bad consequence, either to *provoke* or to *discourage*. After *bitter Pills* let there be something to *sweeten* the mouth:

'Tis *Plutarch's* similitude, *After the Nurse bath made the Child cry, she falls a kissing of it.* These are some *prudential hints*, (and yet there is much of *Religion* in them too), which I leave with you. So much for the *exercise of your Authority*, as it refers to *Religious Education*. *Plut 'περὶ παιδ: β: 1. 9.*

Fourthly, *Keep a watchful eye, and a strict hand over those who are committed to you*: Here is great need of all possible care and *vigilancy*; and you will find, that all is little enough: How soon is the *garden* over-grown with *weeds* if the keeper thereof doth not tend it, and look to it *every day*; how soon is *Childhood* and *Youth* tainted with



*Domestick Dedication. Part 2.*

sin, if it be not *narrowly observed*: The *Masters eye* (in other things) doth very much; and surely, it hath its *influence* in that, which I am treating of: your *Instruction, Admonition, interposure of Authority*, will be ineffectual, (as to the attaining of your *great end*), without this constant *vigilance* and *inspection*: How many Children and Servants are irrecoverably lost for want of this, daily experience shows; and therefore let me apply that of *Solomon* to you, *Prov. 27.23. Be thou diligent to know the state of thy flocks, and look well to thy herds.* Now here I would commend two or three things to you.

First, *Be watchful in observing what the Natural Temper is, of those under you*: A wise man will be sure to satisfy himself in this, and to make the *best observations* he can, in order to the finding out of this; for when this is known he will the better be able to apply himself in *advice, reproof, correction*, (or any other way); By the knowing of this he will the better also be able to judge of the *Inclinations, Propensions* of those with whom he hath to do. How weakly and unsuccessfully do some manage their

their *Education* upon their not understanding of this; (which certainly might with much ease be found out upon a little observation). *Satan* will be sure to assault them with his *Temptations*, according to their *Natural Temper*, (for he always takes the *advantage* of that), and therefore if you do not know this, how will you be able to *obviate* and *countermine* him in his *Temptations*?

Secondly, *Be watchful in observing the first sproutings out, or buddings forth of what is either good or evil.* Are there some *blossoms* of what is good? O *encourage* and *cherish* them, all that you can: Doth the child sometimes go aside, and begin to pray? Doth he take the *Bible*, or some *good Books* into his hands, and seem to desire to read them? Or doth the *Servant* of riper years, make some *offers* towards what is *Religious*? Pray, set in with this, and give all *encouragement* to them. Far be it from any of you to check or discountenance or *hinder* yours in what is good; this is to be an *Elymas*, a *child* of the Devil, to act his part: If ever a man acts *like a Devil*, 'tis when he sets himself

Act. 13. 10.

himself against that which is good: To encourage, excite, animate, any to wickedness; to discourage, hinder, check any, as to acts of Piety and Godliness, this is to be a very Devil. When *Moses* would have had *Pharaoh* to let *Israel* go, he (instead of doing this), gives this answer: *Wherefore do ye let the people from their works? get you unto your burdens. And the tale, &c. for they be idle, therefore they cry, saying, Let us go and sacrifice to our God: Let there be more work laid upon the men, that they may labour therein,* *Exod. 5. 5. 8, 9.* O that we had not too many *Masters* and *Parents* of this spirit! Do they see *Servants* and *Children* to begin to look Heavenward, and (especially) do these desire a little time, some relaxation, in order to secret duties? how do they snubbe and curb them, and frown upon them; and tell them, *they are idle, or Hypocritical,* and they will turn melancholy; and twenty such replies are made by them, to take them off from what is good. The Lord rebuke this spirit, for 'tis a cursed spirit! I would not have these mens guilt upon me, for all the world: What? to endeavour to blast the  
the

the *blossomings* of Godliness? to *put back* the *throws* of the *New Birth*? to give a *check* to the *breathings* of the *Holy Spirit*? O'tis a *sin* out of *measure* *sinful*. I warn you all of it, and I beseech you, do you carry it quite otherwise: What ever is of God, or tends to God, let it be helped on by you; let the *buddings* of Grace be *furthered* and *ripened* by the *beams* of your *influence*:

Do not discourage or despise the *day* of *small things* in any of *yours*; God doth

Zach. 4. 10.  
Math 12. 20.

not do so, and will you do so? Do you observe, *some putings forth* of what is good? *cherish* them. Do you observe *some good*? though it be but some good; *own* it, and *take notice* of it. In *Jeroboam's* child, *there was found some good*, 1 King. 14. 13. and God observed it, so as to reward it. O, though Children and Servants be not *altogether* what you desire, yet if there be *some good* found in them, let that be taken notice of; you must so *punish* what is evil, as also to *observe* what is good.

On the *other hand*, do ye see the *sproutings* out of that which is *evil*? interpose presently for the prevention of their *further growth*. Do they begin

gin to take God's *name in vain* ? to be *careless* in attending upon holy Duties ? do they *nibble* at a lie ? doth *pride* in *apparel* peep forth ? set in with serious counsel *immediately*, that these things may not grow upon them. 'Tis good to suppress the *very initials* of sin ; to kill the *Viper* or *Serpent* in the very egg. The *disease* taken in time is *easily cured*, which by delays proves *mortal*: the *Fire* at the first might be *quenched* with ease, which *afterwards* will admit of *no stop* ; ( *O that we had not known this to be true !* ) The Vices and faults of young ones, by *timely applications* might be prevented ; but being let alone, they take such a *rooting* in them, that their case is *desperate*. O that many were not undone by *Parents* and *Masters* *unfaithfulness*, and *in vigilancy* in this ! 'Tis good advice that which *Hierome* gave to *Leta*, He bids her *speedily* to reform whatever she should see amiss in her Daughter ; for, *Ægrè reprehendas quod sinis consuescere ; difficulter eraditur quod rudes animi perbiberunt.*

Thirdly, *Watchfully observe what company they keep* : If you do not look

to

to *this*, you do nothing : O be sure you keep (those under you) from bad society ; *Plutarch* (in his excellent *Discourse* upon the Education of Children), much insists upon this, as a *special direction* to be practised in order to good Education. What more fatal, more

dangerous than *evil company* : The *Spartans* would rather suffer their City to be taken, than give their Children for Hostages ; for fear of their being corrupted in the *Enemy's Camp*. When *Antipater* sent to them, demanding fifty Children for Hostages, they repli'd, They had rather give him twice as many men

*Charron of  
Wisdom, l. 3.  
p. 441.*

at their ripest years. How receptive is Youth of *evil impressions* from *evil company* ; how soon are they cast into the mould and likeness of those with whom they converse ; how quickly do they learn their ways, and so get a snare to their souls ; ( as 'tis *Prov. 22. 25.* ) Let your Education be never so good at home, if you let yours converse with idle, vain, dissolute, debauched persons abroad, all your care and pains will be lost. The meat that is fly-blown, taints presently ; bad company hath this effect, upon them that

are



are young. Would you be faithful to your own Children, and to the Children of others (whom you have taken into your Families, and in a manner *adopted* them for your own), take a special care of the *Company* they keep: Bad Company may do more mischief in an *hour*, than you can do good in a *week*; all that you have laboured to *imprint* and *fasten* upon them in a *week* will be *obliterated* and *defaced*, in one *hours converse* with vain persons. We have a sort of men up and down in this *Nation*, who are the *Devils factors*, and they do him eminent service; such I mean, who make it their business to *corrupt* and *debauch* youth (by their infusing of *curst* Principles of *Atheism*, and *Libertinism* into them): Are not our *Noblemen's* and *Gentlemen's* Houses, *haunted* with these *vermine*, these *Setters* for Hell? No wonder that so many of their Sons prove as they do, (*Heronm filii Noxæ*, is now as true as ever it was), when they have such admitted into their society, whose *trade* it is to be drunk themselves, and to teach and egg on *others* to be drunk too: Do not these *Preachers* of the  
*Devil*

*Devil* do that in a *Cellar*, over their *Bottles*, which *God's Ministers* cannot undo again in the *Pulpit* with the *Book of God*? O, how bitterly doth *Plutarch* (in the *forecited Treatise*) inveigh against these *Pests* and *Plagues* of *Mankind*! And are these, confin'd only to the *Country*, and to *great mens Houses*? have not we these miscreants swarming even in *this City*? Are not these (the *worst of Spirits*) amongst us, who would *steal* away our *Children* from us, and carry them to *Hell*? *These* I say, who make it their trade to *seduc*e and *corrupt* Youth? How doth it concern all of you, (O *Parents* and *Masters*), with the greatest care and vigilance to *watch* over all that belong to you, least they should be drawn aside by these persons; or by *any others*, (who may do the work as *successfully*, though perchance they do not do it so *wickedly*).

*Nil dictu fa-  
dum visuq;  
hac limina  
tangat,  
Intra quæ puer  
est. Juven.  
Sat. 14.*

This for the *First* thing laid down in this *Direction*; wherein I have exhorted you, to *keep a watchful eye* over those under your charge. Before I go off from it, I will offer *one thing* to your serious consideration: 'Tis this, *Whether*

*ther your Country Houses be so well consistent, with this so necessary duty of your constant and vigilant inspection over Children and Servants ? I dare not censure you, for the keeping of them, or charge sin upon you for so doing ; I know the health of many, necessitates them to this ; (and there may be other causes which may very well be allowed of) ; But I desire you to consider, whether your Families be not much prejudic'd by this ; by this means you are absent from them a great part of your time, and where then is your constant watching over them ? Is not your flock endanger'd, by your (though but little) Non-residency ? But I will not press this too far ; only I present this to such as are serious and conscientious, as a thing worthy of Consideration : I shall only add this ; where this is done upon slighty grounds, (as meerly the pleasure and delight, which a Country-House affords) there to divide the Family, and always to be absent from some part of it, I think cannot well be justifi'd ; but where there are weighty Reasons, and grounds for this, I submit to it ; provided, that persons  
herein*

herein concerned, go as far as ever they may, in the acting of their utmost care, for the preventing of those inconveniencies which Servants left behind are exposed to, upon their Masters absence from them. The Counsel that Hierome gave to *Leta*, was this, *Si quando ad suburbana pergis, domi filiam non relinuas.* When thou goest into the Country, do not leave thy daughter at home behind thee. By a little absence, and the want of the Parents and Masters eye, Children and Servants are much endangered.

I added further in the *Direction*, Keep a steady hand over those who are committed to you: I am not for rigors and austerities, or any such things; but I am for a prudent, strict Education: Remissness in Government is of very bad consequence to Youth; A steady rein secures the rider; a steady Education secures the child. Here also respect must be had to the different Tempers of Children and Servants: Where the Horse is tender-mouth'd, a looser rein is sufficient, but where he is resty, and not so easily check'd, the rider cannot hold him in too much; I need not apply it. This respect being had to the  
O difference

*difference of their Dispositions, doubtless a strict Education is the best: I know, some (through the strength of corruption) are the worse for this, but that's the fault of the person, not of the Education; and Bottles must be closely stoppt, though they are upon this the more apt to fly, when ever they are opened. But I will not further enlarge upon this.*

Fifthly, If you would give your Children *Religious Education*, see that you breed them up to some Calling; A Calling (in the common notion of it), is a civil thing; (we usually take it in *contradistinction* to the *Ministry*, that *Sacred Office*); yet care about this, is a piece of *Religious Education*, Religion being so much concerned in it. (And so it is, partly, because a *Calling* is Gods institution, I Cor. 7.17.20. and partly, because it is a great fence and antidote against sin and wickedness): Now therefore I say, in order to this Education, train up your Children to some Calling: (I speak indefinitely, for you your selves know what calling is most proper and suitable, according to the particular Circumstances under which you

you and yours do stand): If you be persons of that *rank* and *quality*, that you think 'tis below you to bring up your Children to *common* and *ordinary Trades*, then there are *other employments* which will better suit with your rank, for which they may be fitted: If the *Ministry*, if the *Law*, and *Physick*, (in the *ordinary Practice* of them), be not high enough for you; yet surely *Learning* is, and *Magistracy* is, and some *Publick Employment* is, (wherein they may eminently serve God and their Country): You then who are such persons (as here is mentioned), pray train up your Sons for *these*. Shall this be all the Education that you will give them, to teach them, how to follow an *Hawk*, or a *Dog*, or how to *demean* themselves in *Company*, or how to *court* a *Lady*, or how to manage an *Estate*, (or some such thing as this is)? O that this was not the *top*, the *utmost* of the Education, of too many of our *Gentry*! Is not this sad? what can be expected from persons, *thus educated*? but only this, They may have an insight into *Games*, make a *fine leg*, be very ready at a *Complement*, *dress* them-

O 2



themselves very exactly, tell a story of what they have seen at *Paris*, and be able just to cast up an *account* with their *Stewards*: But as to any *parts* or *endowments*, to fit them for service for God or their Country, alas, this is not to be looked for, from them: you must not deny them to be Gentlemen, (unless you'l venture the hazard of a *Duel*), but when you have said that, you have said all. O you *Parents*, whom God hath advanced in the world with *Titles of Honour*, with *great Estates*, be not offended with me, because I speak the Truth, (and that *Truth* too, which is so necessary to be spoken, in order to your *Conviction* and *Reformation*): Be pleased (I beseech you) to give *better Education* to your Children. Do not content yourselves with this, that you make your *Sons* to be *Gentlemen*, that you convey a little *better blood* (than ordinary) into their veins; that you leave them an *estate* to spend upon, (and may be to spend too in a little time): but let this be your care, so to *educate* yours, that they may \* be *useful* and *serviceable* in their  
Gene-

Gratum est,  
quod patria ci-  
vem, populoq;  
dedisti,  
Si facis ut Pa-  
triae sit idone-  
us. —

JL van. Sat. 14.

Generation, when you are laid in the dust; that they be persons so accomplished, that they may be fit to be employ'd for *publick Good*; that they may not only be *some body*, as to their *descent* and *possessions*, whilst (as to any real service or worth) they are but *meer cyphers* and *drones* in the *Common-wealth*.

But 'tis time for me to come to you *Citizens*, (with whom my business mainly lies); Do you breed up your Children to some *Calling*: Many of you God hath blessed with Estates, *what then?* will you not have your Children in a *Calling*? Have you by God's blessing upon your diligence in your *Callings* got something in the world, and must the *son* (forsooth) be bred up as a *Gentleman*, (without a *Calling*), that the *Gentleman* may spend, what the *Tradesman* hath got? Without this, will he not *need all*, that you can leave him, and is not this *flat poverty*? (as Mr. *Herbert* expresses it). Poems, p. 4.  
But higher than this; where's *Religion* in this *Education*? What hazards do you expose your Children to, by leaving them in an *idle, unimployed*  
O 3 *life?*

life? what a *mischievous* thing is *idleness*! 'tis an *in-let* to all sin, it opens a gap to all Temptations: 'Tis dangerous to *your selves*, and is it not so to *your Children* also? The garment that is not *used*, is fill'd with *moths*, which eat it up; The *standing water* gathers *filth* and *mudd*; The *sitting bird* is *easily shot*; What a noisome thing would the *sea* be, was it not preserv'd sweet and clean by continual *motion*? How many *bodies* are *ruin'd* for want of *exercise*! These are *usual Similies* to set forth the danger of *idleness*. Will you lay *yours* open to this? Shall the *Tempter* have this advantage against them, to find them (as it were) *upon his ground*? (as *Tertullian* speaking of one that was *possess'd* by the *Devil*, he being ask'd the reason, why he had *so possess'd* that person, he answered, *Inveni in meo, I found him in my own ground*; his meaning was, he found him *idle*): O put them into *Callings*, that they may not live an idle life, and so be expos'd to the worst of Temptations. If Satan comes to them, *Semper inveniatis eos occupatos*; (which was *Hierom's Antidote* and *prescription* against

against Temptations): A Calling will entitle them to God's *protection*, make way for God's  *blessing*, fit for *service*, and secure from *Sin* and *Satan*. He that hath nothing to do, is ready to do any thing. I find the *Heathens* making Conscience of this: The *Athenians* had a *Law*, (which *Nazianzene* writing to *Eudoxius*, doth much commend), that all their *Youth* should be put to some *Calling*: And 'twas one of \* *Solon's Laws*,

That the *Son* should not be bound to nourish or relieve those *Parents* in old age, (or, if they were reduced to poverty), who had not taught him some *Art* or *Calling*, when he was young. And if you look into the *Word*, you find there what was the practice of the *Ancients*; they us'd to breed up their *Children* to some *Calling*; *Adam* had two *Sons*, the one, he bred up to be a *keeper of Sheep*, the other to be a *tiller of the ground*, Gen. 4. 2. *Jacob* bred up his *Sons* under a painful employment, See Gen. 37. 12. *Laban* would not have *Rachel* her self to be idle, but she must look to her *Father's sheep*, Gen. 29. 9. &c. *David* himself was thus imploy'd, 1 Sam. 16. 11. *Samuel* trained up his *Sons* in such

\* *Solon Legi.*  
bus cavisse le-  
gitur, ut filius  
quem Parentes  
nullam artem  
docuissent, non  
cogeretur illos  
alere, senio con-  
fectos aut ad  
inopiam re-  
dactos, Erasmus.

a manner, that when he was old, they were *fit to be made Judges over Israel*, *1 Sam. 8. 1.* Well, (that I may shut up this), be perswaded to have a *Calling* in your eye for your Children: If they have *parts* for the *Ministry*, and incline to that *office*, and some considerable *discouragements* do not *intervene*, then *devote* them to God, and breed them up for the *Ministry*: God had given *Hannah* a Child, and presently she *thus* devoted him to the Lord, *1 Sam. 1. 28.* It was the usual saying, (and he acted accordingly), of my *worthy, never to be forgotten Friend*, Mr. *Whittacre*, (now with God), *Had I never so many Sons, they should all be Ministers.* O'tis an high expression of your love to God, and that which argues a great sense of the *worth of Souls*, when you can give up your Children to the service of God, and the salvation of Souls, in this *excellent office*. But if you do not do this, yet however put them into *some Calling*; for my part I think that (in some respects) a *Calling* is better without an *Estate*, than an *Estate* without a *Calling*.

Sixthly,

Sixthly, *Religious Education* very much consists in the setting of a good and holy example: This *Plutarch* commends πρὸ πάντων to Parents, in order to a good Educa- δὴ τὰς πα- tion, above all the other rules and di- τίνας τὸ μν- rections which he had given: And sure- δὲν ἀμαρτάνου, ly this is a great thing, in no case to be neglected. Parents and Masters must be exemplary, patterns of Good to all under them: Good *Instruction*, good *Admonition*, good *Inspection* will signify but little without a good *Conversion*: *Holy Practices* must back and set on *holy Counsels*; *Examples* are very prevalent, and teach best: *Vertue* or *Vice* are most effectually advanced in the world, by *Example*. O the power and energy of this! especially upon such as are young, and upon those who are in the state of \* *inferiority* and sub- \* *Velocius &* jection. How apt are Children to imi- citius nos Cor- tate their Parents! such as the Father rumpunt viti- is, such is the Child, (very often 'tis orum exempla Domestica, thus; I do not say always, (for some- magnis Cum fubeant animos, times the Father is good, and the Child auctoribus, naught, or the Father is naught, and Sc. Juven. the Child good) but commonly 'tis as I Sat. 14. say); there is not a greater likeness as to features than there is as to Manners; and



Dociles imi-  
tandis Turpibus  
ac pravis om-  
nes sumus.  
Juven. ibid.

and whence is this, but from the proneness that is in Children to imitate their Parents. And (which is the misery of it), they are more *most* prone to imitate them in what is *evil*, (through the prevalency of Natural Corruption). *Proclivis est malorum emulatio, & quorum virtutes assequi nequeas, cito imitaris vitia.* (Hieron.) There is a great proclivity in persons, to imitate what is evil; and you will soon follow their vices, whose graces you cannot so presently come up to. The poor Children had heard their Fathers deride the Prophet, and they upon this had learnt to call him *Bald pate* too, 2 King. 2. 23. Just what *Abraham* had done in his dissimulation, just the same his Son *Isaac* did, (Gen. 26. 7. compared with Gen. 20. 2). And further too, (the consideration of which should very much work upon Parents to be very careful as to their Example), what Children learn by imitation, when they are young, usually it sticks by them, and is very hardly removed; *Alexander* in his youth had got the Gate of his Master *Leonides*, and he could never leave it. All this holds true in Servants

Servants also; they will tread in the steps, and follow the examples of their Governors, *Prov. 29. 12. If a ruler hearken to lies, all his servants are wicked.* Doth it not therefore highly concern Parents and Masters, to look to their carriage, in their Families? that they set a good Example to all that are under them? This *David's* eye was much upon, *Psal. 101. 2. I will behave myself wisely in a perfect way, O when wilt thou come unto me? I will walk within my House with a perfect Heart.* O that this might be the resolution of all Parents and Governors in this City! Would you have yours not to sin? do not you sin your selves; The swearing Father makes a swearing Child; the cursing Father makes a cursing Child; the drunken Father makes a drunken Child; (and so in all cases). Look to your selves, that you do nothing, that may be to yours, *inductivum peccati.* This was *Hieroms* counsel to *Lætal* (I cite that *Epistle* very often, because 'tis written wholly upon the Argument which I am upon): O 'twill be matter of rejoicing to you, in case your Child should  
do

*Nihil in te &  
in Patre suo  
videat, quod  
si facerit peccet.  
Hieron.*

should do evil, if you can say, (as that Pope once did) *Hac vitia me non demonstratore didicit*: He never learn'd this by my example. And so, Would you have them to be good, and to do good? Be you so, and do you do so; than you may say what *Gideon* did to his Soldiers, *Judg. 7. 17. Look on me and do likewise; as I do, so shall ye do.* And it will be so: If you pray, they will pray; if you be religious, they will be religious; if you make Conscience of keeping the Sabbath, they will do the same. O the advantage and benefit of good example! How are Children and Servants undone by the want of it! How few do mind or regard it! How do the most, first make over their *sins*, and then their *estates*; and before their Children have from them, what is but *imaginarily good*, they have that from them, (in their evil example), which is *really evil*, (as the \* Author of the *Epistle, ad Eccles. Cath.* in *Salvian* expresses it).

O you my dear Friends in this City, let it be otherwise with you; order your Conversations so, that they may be exemplary. You *teach* and *instruct* those

\* Ante eorum incipiunt nequitiam, quam substantiam possidere, &c. Ac antequam habent illa, quæ falso dicuntur bona, habent illa, quæ verè probantur mala, Ad Eccles. Cathol. l. 1. p. 346.

those under you, and 'tis well; but do you set them a good Example? Do you not unteach in your Lives, what you teach with your Tongues? Is not *Practise* (as hath been said), the most *powerful* and the most *effectual* way of teaching? Precepts may *teach*, but examples *lead* and *draw* (according to the known saying); You lose your Authority in good Counsel, if you do not second it with doing well your selves; Inferiors do not so much mind what *you say*, as what *you do*; how shall it appear that you are in good earnest, if you do not practise your selves, what you perswade others to? Will not your *bad example* do more *hurt* than the *best advice* will do good? O *so teach* and *so live*: The *life of teaching*, is the *teaching of the Life*; let your actions be *instructive*, as well as your words; and let *all* your actions be so; *Universa sint vocalia*, (as the *Father* speaks concerning the conversation of *Ministers*): Teach at the *Table* by your *Temperance*, teach in the *shop* by your *Honest dealing*, teach in your *closet* by your performance of *Secret duties*, &c. This is the way

*Perdit auctoritatem docendi  
cujus sermo opere destruitur.  
Hier. ad Ocea.*

to

## Domestick Dedication. Part 2.

to win upon *Relations*. The *Magistrates Laws* are not so prevalent as the *Magistrates Life*, (according to that of *Claudian*,

— *Nec sic inflectere sensus  
Humanos edicta valent, quàm vita re-  
gentis*).

And so 'tis here, as to *Parents* and *Masters* of Families. You pray in your Families, 'tis well, but do you set a good example after Prayer? 'Tis sad to spoil good duties with a bad Conversation; Religious Orders in the House, and a disorderly Conversation, do not well agree, (saith one): O if you pray in your Houses, and do not walk suitably in other things, you will bring Duty into contempt, and harden the hearts of Children and Servants against it. Would you feign have a good Family? He that lives a bad life can never expect a good Family; his bad example will spoil all. Every thing in you is doubled; if you do evil you sin twice, (for there's the sin of the act, and then the sin of bad example); if you do well you do good twice, (for then there's the goodness of the act, and the goodness of the example):

O with what face will you be able to reprove what is amiss in others, when your own guilt shall fly in your faces? Let these things be thought of, and let the Duty (of setting a good example to yours) be done by you.

Seventhly, To sum up all in one general Direction: Let it be your great design and endeavour in Education, to promote and further the conversion and salvation of them that belong to you: When the heart is set upon this, and all things are carried on in subserviency to this, this is Religious Education. You have *Children*, what's the great thing that you must pursue after in the educating of them? 'tis this, that they may be *Gods Children*, as well as *yours*; that as they are *near* to you, they may be *near* to God; that *Gods Image* may be where *your Image* is; that where the *First birth* is, the *Second birth* may be also: In a word, that they may have *grace*, This I say must be the *main* thing, which in your Education you must desire and pursue. And so for *servants* also. To move you to mind this, and to lay out your selves with the greatest diligence and ardency to attain



*Funt non nas-  
centur Christi-  
ani Hieron.*

*Ephes. 2. 3.*

attain this, very much might be spoken. O consider the *miser*y of *your Children till they be converted*. Are they born believers? Do they bring grace with them into the world? surely no! Are they not Children of *wrath* by *Nature* & *Heirs of Hell* & lying in their blood? Will you not make it your first and principal endeavour to get them out of this condition? (especially considering how necessary you have been to the bringing of them into it). Have you convey'd *sin* and *filth*, and *defilement* to them, and will you not do something, that you may convey *Grace*, *Sanctification*, *Renovation*, to them? Have you done so much for their *hurt*, will you do nothing for their *good*? you that know what the misery of the *Natural State* is, how can you be quiet till you have got all yours out of it? You are to further the Conversion of others; 'tis a blessed thing to be the Instrument of Conversion; *Dan. 12 3. And they that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars forever and ever. Jam. 5. 20. He which converteth a sin-*

a sinner from the error of his way, shall save a soul from death. Ezek. 18. 32. wherefore turn others (so some read it), and live ye. Grace is of a spreading, diffusive nature; 'tis set forth by Light, Leaven, Oyl, and such other resemblances, because of this). He that is converted himself, he will be converting others: The Woman of *Samarita* being wrought upon, she would feign bring in all the City to Christ, Job. 4. 28, 29. The Lepers would not keep the good tidings of the Enemies flight to themselves, but they must publish it, 2 King. 7. 9. A gracious heart is for the Conversion of All it comes near to; but in an especial manner, 'tis for the Conversion of near and dear Relations: *Andrew* having found Christ, O he runs to his Brother *Peter*, and tells him of it, Job. 1. 41. *Cornelius* calls together his Kinsmen and his near Friends, Act. 10. 24. The Apostle tells us, He that provides not for his own, hath deny'd the Faith, &c. 1 Tim. 5. 8. What a monster in Religion he is, that doth not especially look after the souls of Relations, and endeavour to bring them in to God! will

not you then do this for your Children? they are *near* to you, they are a *part* of *your self*, they are *your self*, (The Children are but the *Father* in *fractiōns*, or, the *Father multiply'd*): Shall they be *near* to *you*, and *afar* off from *God*? Will you suffer any part of you to be in a state of dis-union from Christ? 'Tis \* Natural to all Creatures to desire other things to be like to them; you are graciously *your selves*, do you not desire, that *all yours* should be so too? you have Grace, and you know the worth and excellency of it, you would not exchange it for the world; Do you know so much of it, and will you let your Children be without it? When *Zachens* closed with Christ, Christ told him, *This day Salvation is come to thine House*, Luk. 19. 9. Why so? why is it not to his *Person*, but to his *House*? *Ans.* Not only because Christ and the Gospel bring Salvation to Families, where they are entertain'd; but also because *Zachens* now would make it his business, to further the conversion, and so consequently the salvation of *all* in his *House*. Christ is come, and  
Salva-

\* τὸ ἐφίεσθαι  
οἶον αὐτὸ πι-  
πτον κατὰ λι-  
πὴν ἑτέρων.  
*Arist. Polit.*  
l. i. c. i.

Ἀρχοντὸς  
ἐστίν, καὶ ἑαυ-  
τὸν μόνον ἀ-  
γαθὸν εἶναι,  
ἀλλὰ καὶ τῶν  
ἀρχομένων  
ἐπιμελεῖσθαι  
ὅπως ὡς βέλ-  
τιστοι ἔσονται.  
*Xenoph.*

Salvation is come to your selves ; but are they come to your *Houses* too? Are your Children, and Servants in a *state of Grace*, and so consequently of *Salvation*? Can you better express your love to them, than by helping on *Grace* in them? You are solicitous about other things; alas, they are all of them *meer Trifles* in comparison of this! The *greatest estate* is not to be compared with the *least Grace*: If your Children may fear God here, and enjoy God hereafter, they are happy; Though you can leave them but *slender portions*, if you can leave them in a *Covenant State*, 'tis enough. How unspeakably will this rejoice your souls at the great day, if you can take your Children by the hand and say, Lord, *here am I, and the Children which thou hast* Hebr. 2. 13.  
*given me*: Whereas, if Conversion-work be not done, Will it not be a *sad parting*, (if that state will admit of sadness), *when the gracious Parent shall go to Heaven, and the grateless child shall go to Hell*? O dreadful parting indeed! I have told you, the souls of your Children will be required at *your hands* ; O if (through

\* De salute e-  
orum, qui in  
domo tua sunt,  
solicitus ac  
pervigil existas  
quia pro omni-  
bus tibi sub-  
jectis rationem  
Domino redder.  
August.

\* See this  
more fully  
made out in  
Dr. Gouge,  
Dom. Duties,  
Tract. 6. p.  
546. Mr. Bax-  
ters Saint  
everl. Rest,  
part. 3. p. 350.  
&c.

1 Pet. 3. 1, 2.

your neglect) they be found *unconver-*  
*ted*, your \* account will be very sad.  
Pray do not think that this *Conversion-*  
*work* is only to be done by *Ministers*,  
it lies upon you as well as upon them,  
and in some respects you may \* *better*  
do it than they ; you better know  
your Childrens *Temper*, you can speak  
more *particularly* to them, you have a  
greater share in their *love*, they have  
a further *dependance* upon you, and  
so they will be the more attentive to  
what you urge upon them. I know  
not how to get off from this *Argument*;  
Do not think me tedious, when I am  
pleading with you, to *secure* and save  
the souls of your poor Children. If  
you ask me, *how this may be done* ? I  
answer, by that which hath been spo-  
ken to ; *Instruct* them, *admonish* them,  
*watch* over them, *win* them by a good  
*Conversation*, *pray* with them, *pray* for  
them ; These are the ways which are  
proper to further their *Conversion* ;  
and do but make sure of that, and then  
question not their *Salvation*.

I have done with the opening of  
*Religious Education*, and have fully  
shown you *wherein it lies*, or how 'tis  
to

to be managed. O that what I have written, may not be in vain, to those *Parents* and *Masters* of Families to whom 'tis in *special* directed. I will add but *Three* things further, by way of *Direction*, and so dismiss this *Particular*.

I. *Take the advantage of early Education*; that you may educate well, *begin betimes*. Do not *put off*, or delay *Instruction*, *Admonition*, (and whatever is proper to Religious Education), but, as soon as ever you may, fall upon these; As soon as the *day* of Reason *dawns*, be you at your *work*; 'Tis better here to be *much* too soon, than a *little* too late. There are *many inducements* to this *early education*: The *younger* they are with whom you have to do, the more *pliable* and *framable* they are; Whilst the *wax* is soft, 'tis capable of any *impression*, and therefore we *immediately* set the seal upon it; The *Tree* in its *first* and *tender* growth, you may *bow* it, *bend* it, which way you will; but when 'tis of some years growth, 'tis *stubborn* and *inflexible*: so 'tis here; you may do with a *child* what you please, that *Age* is

*Udum & molle  
lutum es, &c.  
Perf. Sat. 2.  
Ευπλαστον  
ὕγρον ἢ νεώ-  
της, &c. Plat.  
περὶ παιδ.  
ἀγῶγ, &c. p.  
3.*



*Domestick Dedication. Part 2:*

*tractable* and *flexible*, receptive of any good impression; but if you let him alone, till he can tell that he is *fifteen*, *sixteen*, *seventeen* years old, this advantage is lost; now you will meet with a more *resisting* and *obstinate* Temper.

2. The younger they are, the more *disengag'd* they are from *vicious* and *sinful Principles*, and so you may do your work with more facility; (as 'tis easier writing upon *white Paper*, than 'tis upon that which is *blotted* and *blurr'd*, and written upon already; for all this must be *scrap'd* out and *expung'd*, before you can write): The *child* is *Rasa Tabula*, the *youth* is not.

\* *Recens Testa-  
din & saporem  
retinet, & odo-  
rem quo pri-  
mum imbuta  
est. Hieron.  
Naturā tena-  
cissimi sumus  
eorum, quæ  
rudibus annis  
percepimus, ut  
sapor, quo nova  
imbutas durat,  
nec Canarum  
colores, quibus,  
simplex ille  
caudor, &c.  
Quintil. lib 1.  
Instit. cap. 1.  
Aded in teneris  
consuescere  
munitum est.  
Virg.*

3. The *younger* they are, the more *tenacious* they will be, of what is *imprinted* upon them; The *vessel* retains the favour of that with which 'tis *seasoned* at the *first*: you cannot easily fetch out that *colour* with which the *wool* is dy'd at *first*. O if Parents would but set upon *Religious Education*, whilst Children are *young*, they might (by the blessing of God) *fasten* that upon them, which might *abide* with them for ever: This is the way

to

to Naturalize the ways of God to <sup>ἵν' ἐμψυσί-</sup>  
 them, and so to make them more de- <sup>ῆται ἐκάστῳ τῷ</sup>  
 lightful, and also more durable. Things <sup>καλλίσον ὃ</sup>  
 that were set betimes, and have taken <sup>σπερματωδέ-</sup>  
 good rooting, are not so easily pull'd <sup>σατον τῆς</sup>  
 up. 4. 'Tis easier to prevent than to <sup>ἀρετῆς Cha-</sup>  
 remove what is evil; (as with respect <sup>rondas in y-</sup>  
 to Bodily diseases, Prophylacticks are <sup>thag, Fragm.</sup>  
 more easie than Therapenticks). He <sup>p. 207.</sup>  
 that gains the first possession, hath great  
 advantage: He that hath the start,  
 wins the race: O that you would do  
 whatever in you lies, to be before hand  
 with the Devil; if you do not mind  
 your work, he will mind his; if you  
 neglect your Education, he will not  
 neglect his Temptation; and if he first  
 gets possession, it will be very hard to  
 cast him out. 5. What a blessed thing is  
 it to see a child looking Heaven-wards  
 betimes, under an early work of Grace,  
 sanctifi'd from the womb, (as John  
 Baptist was); knowing the Scriptures  
 betimes, (as Timothy did); 'Tis said  
 of Obadiab, he feared God from his  
 youth, 1 King. 18. 12. The poor \* little <sup>Purvula ad-</sup>  
 Children had Hosanna in their mouths, <sup>huc lingua bul-</sup>  
 Matb. 21. 15. (was not that better than <sup>butiens, Christi</sup>  
 the Childrens Bald-pate? 2 King. 2. 23.) <sup>Hallelujah re-</sup>  
 sonaret. Hier. <sup>ad Læta: . 19.</sup>

How soon are young ones *receptive* of good or evil; and how pleasing is it to God, when he sees persons *betimes* seasoned with Grace! Under the *Law*, *Lambs* and *Kids*, and *young Turtles* were the *Sacrifices* that he delighted in; when Parents *dedicate* their Children to God *betimes*, and *educate* them so, that this dedication may be made *good*, this is highly acceptable to the Lord. Shall not these things prevail with you, to put you upon *timely* and *early* Education? Pray do as the *Gardiner* doth, as soon as ever the *Spring* comes, he's *digging*, *setting*, *sowing*, *planting*, he will by no means lose that *season*; O let that care and activeness be in you, for your Children in reference to Spiritual things. Will it not wound and pierce you to the very heart, when you shall see Relations, *perverse*, *obstinate*, spurning at all counsels and reproofs? to consider, O time was, when they were *pliable*, when they would have harkened and yielded to good advice, when ye might have done with them what ye would; but now that time is *aver*, now your Children are incorrigible; and

*In veterata difficilior curantur. Senec. Elleborum frustura, cum jam cutis agra tumebit, oscentes videas: venienti occurrere morbo. Pers. Sat 3.*

so by your not *timely* doing of your duty, their souls are ruin'd. O Friends, it will come to this, if you do not take the course here prescribed. The *Horse* that is not broken when he's *young*, will never be mastered: The *wildest Creatures* taken in time, may be *tamed* and *cicrated*, but upon the omission of that, what a fierceness and cruelty is there fixed in them, I leave it to you to make the *application*; God grant you may never know the Truth of it by *experience*, upon your *delaying* and *deferring* of good *Education*.

Secondly, *Back Religious Education*, (in all the *several parts* of it) with *servent Supplications*. You may do your *duty*, but 'tis God that must give the  *blessing* ; The best Education is *fruitless* and *successless*, if it be not accompany'd with this: The *Gardiner* may *set* and *plant*, but there must be *rain* from Heaven, and the *warm influences* of the *Sun*, or else there is no *growth* ; Ministers may preach in *publick*, you may do much in *private*, but after all, 'tis God that gives the *increase* and  *blessing*. You are upon greater *disad-*

1 Cor. 3.7.

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so

In veterata di-  
fficius curan-  
tur. Senec.  
Elleborum fru-  
stra, cum jam  
cutis agra tu-  
mebit. Roscentes  
videas: venienti  
occurrite mor-  
bo. Pers. Sat 3.

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<sup>1</sup> Cor. 3.7.



*disadvantages* than the *Gardiner*; for you *sow* and *plant* upon very *bad ground*, upon a very *bad stock*, a very *corrupt Nature*. O, if God's *special Grace* doth not accompany and bless your *endeavours*, nothing but *weeds* will grow upon this *soil*, nothing but *luxuriant branches* upon this *stock*. Often therefore go to him in *humble* and *heartly* prayer; beseech him to set in with your *Education*, to crown your *endeavours* with *success*, to make the means *effectual* to the attaining of the end. Say, *Lord, that my Child, my Servant may be the better for all this; I instruct, Lord sanctifie instruction; I exhort, Lord do thou set Exhortation home upon the heart; Lord, I correct, let Correction fetch out pride, &c.* Let me ask you, Do you thus pray over your *Education*? Do you pray over and for your *Children*? (as *Abraham, Job*, and others us'd to do). Do you in *secret* pour out your *Souls*, your *Sighs*, your *Tears*, for your poor *Children*? Do you sometimes, (nay often) plead their case at the *Throne of Grace*? *Lord, here's an Ishmael, O that he might live; here's a Child, O that*

that *Christ* might be formed in him; Gal. 4. 19. here's a child of wrath, wilt thou make him an heir of Grace? shall my child be thy child? thou hast given him Feature, Limbs, Lineaments, Reason, Wit, wilt thou give him Grace too? 'tis not the things of the world, that I so much design or desire for him, but 'tis *Christ* a Covenant Interest, a renewed Heart, that I breathe after. I say, do you thus plead with God for your Children? Surely if you do, God will hear. A child of Prayers and Tears shall not perish; (as *Ambrose* comforted *Monica* concerning her Son *Augustine*). O Pray, pray thus for them, this *ἐνθήσιος θήσαυρος*, (as *Sophocles* calls it), this *Sophocl. in Ajax.* treasure, or this stock of Prayers, is the best portion, or estate that you can leave them. And in special, when you are at praying-work, beg of God, that *holy Education* may be blessed to them.

Thirdly, Compleat your good Education at home, by your special care, when you are to send them abroad, and to dispose of them in the world: Surely, such as are Conscientious in the former, will be very careful in the latter. This  
is

is like the laying of the *Roof* in a *building*; He that builds an *House* will not only lay his *foundation*, and see that that be firm and strong, nor only carry up the *Superstructure*; but he will also look to the laying of the *roof*, for without this, the *foundation* it self will be endangered. That's your case here; I suppose, as to Education, you have laid the *foundation* well, and have *built* well upon it, (whilst your Children were *at home* with you); Now that which further lies upon you is the laying of the *Roof*; that you dispose well of them *abroad*, which if you do not do, the *foundation* which you have laid, will be in danger; and all that you have *done* with so much pains, will presently be *undone* again. And therefore I earnestly commend this to *Parents*; not only to be careful of theirs, whilst they are *with them*, and under *their eye*, but also to be careful how they dispose of them upon their removal from them. Are Children to go to *School*? or to the *University*? or to a *Trade*? or are they to enter upon a *married State*? First, beg *direction* of God, *how* and *where* to dispose

pose of them, (as *Manoah* did, *Judg.* 13. 8. *O my Lord, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the Child, that shall be born*). And then, *steer your course by Religious Considerations*; As near as you can, place them with such as fear God; with such as will *clench the nail* which you have driven in, (as one expresses it); with such who will build upon that foundation which you have laid, and further that good work which you have begun. This is a matter of great importance, and that which is very necessary; we do too often see a good Education *spoiled* for want of care in this; All that was *gained at home*, is lost *abroad*; all that was *done* by the *godly Parent*, is *undone* by the *careless School-master* or *Tutor*, or *Master*, or *New Relation*. Much here might be spoken, even from Scripture, (especially as to *that Branch* of disposing of Children in Marriage, in which the *Patriarchs*, See Gen. 24. 3, 4. & 26. 34, 35. & 27. 46. did exercise a singular care, as many places show us): but I will rather leave further enlargements upon this, to your own thoughts. I have all  
along

along in this *tedious Discourse*, directed my self to *Parents and Masters*; must nothing be said to *Children and Servants* & to show them, *how they are to carry it, with respect to this Religious Education*? Should I say something upon this, I am sure it would not be *unnecessary*, and I hope it would not be *unprofitable*; But, yet this being a *Digression* as to what I propounded at first, I shall pass it by. The truth is, I have made so many *Apologies* already, that I am ashamed to make more.

## CHAP. IX.

*The Fourth Branch of the Exhortation urged.*

**T**HAT which I have spent so much Time upon, is this, to excite such as are *Heads of Families, to be zealous for the advancing of Religion in their Houses*: In order to which I have urged three things upon them: 1. *That they would (as far as 'tis possible), fill up their Houses with such as fear God.* 2ly. *That Holy Duties be in them daily*  
and

duly performed. 3ly. That they would Religiously educate those who are under their charge. There is yet one thing more to be enforced, (*viz.*) That they would keep sin out of their Houses, and instead thereof keep up piety, and holy walking with God. I might as much enlarge upon this Head, as I have done upon any of the former; but I resolve to contract. You then who have Houses, and are in Authority there, keep sin out of them; shut the doors upon sin, barr it out, give it no admittance; let not sin dwell where you dwell; 'tis the worst guest that you can harbour or give entertainment to. You have excellent Promises made to them, who will not admit of sin in their Houses. Job 22. 23. *If thou return to the Almighty, thou shalt be built up, [thou shalt put iniquity far from thy Tabernacles;] Then shalt thou lay up Gold as the dust, &c. Tea, the Almighty shall be thy defence, &c. So Job 11. 14. If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy Tabernacle; Then shalt thou lift up thy face without spot.*



Ezra 9. 13.  
Deut. 32. 6.

Are you in your old Habitations? O remember how graciously they were preserved, when the flames were just seizing upon them; The knife was laid to the throat (as it were), and yet they were spared; You were saved from fire, yet so as by fire, (if I may allude to that of the Apostle, 1 Cor. 3. 15). that is, with a great deal of danger and difficulty, (God knows). Now after such a deliverance as this, shall sin be in your Houses? will you thus requite the Lord for so eminent a mercy? Are your Habitations continued to be Habitations of Sin? After such mercy to your selves, and such judgment to your Neighbours, shall sin yet abide with you? God forbid! Are you to enter into your New Habitations? let your great care be to keep sin out of them. O that all the Inhabitants of London, might wisely consider of Gods doings, (Psal. 64. 9.) that they would bear and fear, and do no more such wickedness, (Deut. 13. 11.) that all would set themselves against sin, with the greatest dread and abhorrence of it. Give me leave to plead with you, for surely God is pleading with you  
(to

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(to some purpose) about this very thing: After such *dreadful evils* (as you have seen and felt) will you yet sin against God? Hath he so *emptied* his *quiver* that he hath no more *judicial Arrows* to shoot against you? though he hath punished you thus and thus, cannot he yet punish you *seven times more*? (Levit. 26. 21.) will you provoke the Lord afresh, and force him to *strike again*? Will you lay in *new fuel* for another *Fire*? Is it not enough to see the *City once* laid desolate? Have you sustained so much loss, and caused God to do such *terrible* things against you, and yet shall *sin* be *little* in your eye? Hath it *cast* you out of your *Habitations*, and will not you *cast it* out of your *Habitations*? Can you build so *strong*, as to have your *Houses* safe, if sin be in them? O, I beseech you take heed of this: Do not carry your *old sins* into your *new Houses*; you'll bring your *goods* to them again, your *Wares*, your *Selves*, your *Families* bring what you please, but do not bring your *sins* to them; your *pride*, your *luxury*, your *covetousness*, your *extortion*, &c.

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If

If you would have your Habitations to be peaceable, safe, comfortable, let not *Sin* be in them. *Job. 5. 24. Thou shalt know that thy Tabernacle shall be in peace*; (How shall this be brought about)? *thou shalt visit thy Habitation, and shalt not sin*; (so it follows): O if you visit your Habitations and defile them, God will visit your Habitations and consume them: If sin come in at one door, judgment is ready to come in at another; *Sin no more, lest a worse thing befall you*; (there are worse flames for your selves than those which lately laid your Houses in ashes). *Job 21. 28. Where are the dwelling places of the wicked?* Sin will undermine all your Buildings, 'tis that *Leprosie* which will eat out the walls, the stone, the timber thereof, and rot the foundation thereof. We read of *Phocas*, he built a very strong wall about his Palace, and then he thought he was safe; but this voice came from Heaven to him, *Though thou buildest thy walls as high as Heaven, Sin is within, and that will pluck it down.* O do not flatter your selves with foolish confidence, that now you build in Brick, and so you are

*Ech. 5. 14.*

*Levit. 15.*

are not liable to danger ; for *Brick* and *Timber* are all *alike* to God ; he can as *easily* fire the *one* as the *other* ; and if sin be in your Houses, they lie open to Gods judicial hand ; they are under that *flying Roll*, which *Zachary* speaks of, *Zach. 5. 2. &c.* and this sooner or later will fall upon them. How therefore doth it concern you, the owners and masters of Houses, to keep sin out of them, to keep your selves, and your Houses too, *pure* from *Sin* ! And where-as there are some particular and *special* sins, which you may be very liable to (through Satans temptations and the corruptions of your own hearts) when you *enter* upon your *New Houses*, as *Pride*, *Security*, not eying of God, (and the like) ; be sure that here you be very watchful. *Deut. 8. 11, 12, 13, 14* Beware that thou forget not the Lord thy God, &c. Lest when thou hast eaten and art full, [and hast built goodly Houses, and dwelt therein], &c. Then thine heart be lifted up, and thou forget the Lord thy God.

*Cuius Patri  
Familias in-  
cumbit, ut ope-  
ram det, quo  
puras habeat  
ades. Scultet.*

And as you must not sin your selves, so you must not let others sin, (so far as it lies in your power to prevent it).

You have Children and Servants in your Families, do not suffer them to sin, you must suffer for that sin which you may hinder, and do not.

1 Sam. 3. 13. You have a sad proof of this in *Eli*; *His Sons made them vile, and he restrained them not*; O what dreadful judgments did God inflict upon him for this! He did *reprove* his Sons, (as you may see, 1 Sam. 2. 22, 23, &c.) but he did not do it with that *sharpness*, which the *hainousness* of their crime deserved; and he did not interpose his *Paternal Authority* for the *restraining* of them from sin, and therefore, (though he himself was a good man), God threatned, he would do that, *at which the eares of every one that heard it, should tingle*, 1 Sam. 3. 11. (and what befell him and his, you know very well). The *Apostle* dehorts *Timothy* from *being a partaker of other mens sins*; 1 Timothy 5. 22. This κοινωνεῖν ἁμαρτίας ἀλλοτρίαις, lies in *two things*, either in the *committing of the same sins which others do*, or else in *bearing a part of their guilt, in what they do*: 'Tis the latter of these, that I meddle with; You that are *Parents* and *Maſters* take heed

heed how you *involve* your selves in the *guilt* of your *Childrens* and *Servants* sins; may be, they *lie*, they *curse*, they *swear*, they *profane the Sabbath*, keep *bad company*; Do you let them alone? Do you not *reprove* them, *correct* them, *restrain* them? Alas, you *sin* in their *sin*; they commit the *fact*, but the *guilt* of that lies upon *you* as well as upon *them*: *Non-impedition* is interpretatively an *allowance*, or *approbation* of what they do, a *consenting* to what they do; nay, 'tis a *tacit command*; (According to that known saying, *Qui non vetat, jubet*; and according to that *maxim* in the *Civil Law*, *In maleficio Ratihabitio mandato comparatur*). This is agreed upon by all *Casuits*, He that *omits* what is to be done for the preventing of *sin*, or doth that which is not to be done, upon which *sin* follows in another, this person is *accessary* to the *sin* of others, and a *partaker* with them. Now think of this I intreat you, and do not suffer those who are under your power, to *sin* against God. Have you not *sin* enough upon your *own account*? have you any need to take in the *guilt* of your *Childrens*

*Vitia aliorum  
si feras, facis  
tua.*

See Tayl. Duſ:  
Dub. B. 4.  
Ch. 1. Rule 2d.  
Ames. Caf. Conf.  
l. 5. c. 10.



and Servants sins too? where is your *zeal* for God, if you may hinder sin, and yet do not? Do you *love your Children*, and yet stand still, and look on, and let them *damn* their souls for ever? what Parent would suffer his child to *drink poyson*, or to *run* into the *fire*, and he restrain him not? Are *unquenchable flames* nothing to you? Do you *love your selves*, and yet contract and bring that *guilt* upon you, which will *endanger* you for ever? Do you desire the prosperity of your Houses, your Families, and yet connive at sin, and permit sin there? O let your souls be all on fire with an holy zeal against sin! Do not suffer your nearest and dearest Relations to sin; improve your Authority against sin; if you *suffer it*, you must *suffer for it*; you may let it alone, but it will not let you alone; *Omissions* here are *Commissions*.

Thus I would have you to *keep sin* out of your Houses; and instead thereof let there be *even, steady, fixed, Universal Holiness*, kept up and *practised in them*; Holiness becomes God's House, (Psal. 93. 5). Ah, and it becomes

comes *your Houses* too: O that your *Common Houses* might be *Holiness to the Lord*, Zach. 14. 21, 21. *In that day shall there be upon the bells of the Horses, HOLINESS UNTO THE LORD, and the pots in the Lords House shall be like the bowles before the Altar. Yea every pot in Jerusalem, and in Judah, shall be Holiness unto the Lord of Hosts, &c.* That which I drive at is this, Let you and yours be *Holy*; carry it in all things as a people *consecrated to the Lord*; Let Piety be liv'd by yourselves, and by all that belong to you: Let nothing be seen in your Houses, but what becomes the Gospel, and favours of God and Religion. How are Houses bless'd, when a *trade of Godliness* is driven on in them! when *Husbands and Wives, Parents and Children, Masters and Servants*, all set themselves, as with one shoulder to an *Holy Course*, it cannot go amiss with such Houses. But no more of this.

## CHAP. X.

*The last Branch of House-Dedication urged.*

**I**N long *Chases*, *Doggs* are apt to lose the *Scent*; *Reader*, that thou mayst not think in this *long Discourse*, we have lost our *Matter* and *Method*, let me tell thee, where we are. The *Dedication* of the *House*, I made to consist in *four things*; *In a Religious Entrance upon it, by Prayer and Praise*; *In the solemn commitment of it to God's Protection*; *In the setting up of Religion in it*; *In a right carriage under Domestick mercies*; Hitherto I have been speaking to the *Three first* of these; and I have very largely insisted upon the *Third Head*, because of its *vastness* and *comprehensiveness*, and also because of its *special reference* to the *Duty* in hand, namely, *House-Dedication*. I come now to the *fourth* and last thing to stir you up, *to a right deportment and carriage under Domestick mercies*. I told you, that *House* here, is not to be limited to the *bare walls*, to the *external structure*, but 'tis to be con-

considered, as it *includes*, those several  *blessings, mercies, comforts, accommodations*, that are enjoy'd there; Now *all these* must be *dedicated* to God.

I need not tell yon, that a *fixed Habitation*, to have an House to dwell in, is a *great mercy*: 'Tis that mercy which Christ himself had not, *Math. 8. 20. The Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head*; He that *made* the world, and was *Lord of all things*, had not an House to be in; He that went to Heaven, to *prepare a* Joh. 14. 2, 3. place for us there, had not a place here on Earth prepared for himself: 'Tis that mercy which the *Apostles* and *Primitive Saints* had not; for they *wandered about in sheep skins, and goat skins, being destitute, &c.* *Heb. 11. 38. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, 1 Cor. 4. 11.* Blessed be God, it is not thus with you; yon have your Houses to dwell in, (and some of you very convenient, beautiful Houses too); Is not this mercy? I hope you do not forget, how it was lately  
with

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*with you*, when you had not an House to be in, (if God had not in your straits graciously provided for you). And further, your Houses are *full of Mercy*; God *fills them with good things*, (as 'tis Job 22. 18). they are richly furnished with all *kinds of Mercies*, *Personal and Relative*, *Spiritual and Temporal*, &c. There's *good food* to nourish you, *good apparel* to cloath you, *good beds* to ease you, *good Relations* in whom you take much comfort: every day your *Tables* are spread; mercies are *new upon you every morning*, Lam. 3. 21. God *loadeth you daily with his benefits*, Psal. 68. 19. you live under a *constant succession* of mercies.

*My God, thou art all Love.  
Not one poor minute 'scapes thy breast,  
But brings a favour from above.*

Bernard.

You have *Mercies*, not only *ultra merita*, but also *supra vota*; such as are not only *undeserved*, but *undesired* and *unexpected* too. Your enjoyments are above what you could well have looked for; As Jacob said to Joseph, *I had not thought to see thy face,*

face, and lo, God hath shewed me thy Seed also, Gen. 48. 11. I appeal to many of you, when you *first* came up to this City, did you then expect *such Estates* as God hath now blessed you with? your *beginnings* were very low, and now you are greatly *advanced*, (as to wordly possessions). Shall not all now be *dedicated* to God? Shall not *Domestick mercies* pass under this *holy Dedication*? If you ask me, *How is this to be done*? Take a short account of that in *three things*.

1. *Let God be owned and acknowledged in all your Mercies*: Ascribe all to Him as the proper *Fountain* from which all doth *flow*; Thus David did, *Psal. 87. 7. All my springs are in thee.* And so your *All* it is of God: The *Wife* that lies in your bosom, (that is the *desire of your eyes*), God gave her to you, *Prov. 19. 14. Houses and riches are the inheritance of Fathers, and a prudent wife is from the Lord.* The *Children* that are so dear to you, are the gift of God, *Psal. 127. 3. Lo, Children are an Heritage of the Lord, and the fruit of the womb is his reward,* *Psal. 128. 2, 3, 4.* The *estate* you possess is not,

Ezek. 24. 16.



not so much the fruit of your own *industry*, as of God's *blessing*; Prov. 10. 22. *The blessing of the Lord, it maketh rich.* Instance in what mercy you will, you may say of it, what Jacob said of his Children, this is that which *the Lord hath graciously given to me*, Gen. 33. 5. O let your eye be upon God in every comfort; 'tis the property of gracious persons to do this; (as the *bird* hath no sooner sipp'd a little water, but it looks *upwards*, and falls a *chirping*). And here's one great difference betwixt a godly man, and a wicked man; The *latter* looks no higher than *Self*, he ascribes all to *Self*, Dan. 4. 30. *Is not this great Babylon, that I have built for the house of the Kingdom, by the might of my power, and for the honour of my Majesty?* The *former* ascribes all to God, and admires God in all. O the different language of *David* from that of *Nebuchadnezzar*! 2 Sam. 7. 18, 19. *Who am I, O Lord God? and what is my House that thou hast brought me hitherto? &c.* Shew your selves therefore to be *gracious persons* by this, let a mercy be no sooner received, but let God be  
acknow-

acknowledged and admired in it ; whilst others look no further than the meer *Branch*, do you look to the *root* of all. We lose our mercies, when we do not *duly own God*, as the *giver* of them. *Hof. 2. 8, 9.* *She did not know that I gave her corn and wine, and oyle, and multiplied her silver, and her gold, which they prepared for Baal. Therefore, will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool, and my flax, given to cover her nakedness.* God would have the *First Fruits* from the people of *Israel*, that in the giving of these, they might acknow-  
 ledg God's *right* to the *whole crop*, and that it was of his bounty, that they had all the rest : And 'tis observable, when this people had made this *acknowledgment*, then it was lawful for them to take the *comfort* of the *residue*. These *First Fruits* were either the *πρωτογενήματα*, the *First growth* and fruits of things, (of which you read, *Levit. 19. 23, 24.*) or the *ἀπαρχαι*, the first fruits of every years increase ; (of which, *Levit. 23. 10.*) Now I say, after the people of *Israel*, had in the pay-  
 ment

*Munus Deo  
 offerebant Ho-  
 norarium de  
 frugibus terra,  
 ut Auctorem  
 eorum Deum  
 esse testifica-  
 rentur, & ali-  
 quam gratitu-  
 dinis significa-  
 tionem exhibe-  
 rent.* Gualper  
 in Marc. 12.  
 33.

ment of these acknowledged God, to be the bestower of all, than it was lawful for them to take the comfort of the residue. See *Deut.* 26. 10, 11. and *Levit.* 19. 23, 24, 25. That which I infer from hence is this; first acknowledge God in your mercies, that he is the *Donor* of them, and then you may take the *sweetness* of them; This is the *order* in which God will have mercies enjoyed. O that we could keep up a constant sense of God in the soul, as the *Father* and *Fountain* of all our *Good*; That we could say of every mercy, this is that, which comes from above; the gracious hand of God is in it.

2ly. *Whatever mercies you enjoy, return them back again to God, improve them for him, and devote them to his glory.* This was the carriage of *Hannah*, no sooner had God given her a child, but she gives it back again to him, *1 Sam.* 1. 28. And *this* we must do, as to *all* our Mercies; there must be *returning*, where there is *receiving*, *Psal.* 116. 12. *What shall I render to the Lord, for all his benefits towards me?* 'Tis a sad thing, *only* to be upon the  
receiving

receiving hand; an ingenuous spirit will not be guilty of this, it will return as well as receive; and it will return what it receives: The *Rivers* come from the *Sea*, and they all run into it again; the *Vapours* are exhal'd from the earth, and they fall upon it again; let that which bears *Analogie* and resemblance to this, be done by you. Many mercies are received from God, O let all of them be returned to God, Where can they be better than in the *hands* of him, who is the *Father* of them? This is with *Pharaohs* daughter, to put the *Child* to be *nursed* by its own *mother*, *Exod.* 2. 8. And doth any man lose by *giving* to God? doth not this procure him more of mercy? He that *returns* upon *receiving*, receives upon *returning*, *1 Sam.* 2. 20. *Eli* blessed *Elkanah* and his wife, and said, *The Lord* give thee seed of this woman, for the loan which is lent to the Lord. And so it fell out, for *v.* 21. *The Lord* visited *Hannah*, so that she conceived and bare three Sons, and two Daughters. O how doth mercy grow upon us, when we freely and faithfully give back what we do receive!

But

But how may we *return our mercies to God*? I answer, *Improve them for him, and devote them to him.* Are your *Domestick-mercies* and other mercies, *improved for God, and devoted to God*? he doth much *for you*, what do you do *for him*? what service or glory hath God, for *health, daily bread, rest in the night, preservation in the midst of so many dangers, Relative comforts, a plentiful estate, good furniture, many accommodations* (which others want)? Is so much done *for you*, and is nothing done *by you*, in a way of *real Gratitude*? Are mercies *dedicated and devoted to God*? Are they yielded up, set apart for *his use and service*? (As 'tis prophes'd, *Isaiah 23. 18. And her merchandize, and her hire shall be Holiness to the Lord; it shall not be treasured nor laid up; for her Merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing*). This is but *reasonable*, that as they are *derived from him*, they should be *devoted to him*; 'tis but that which he *expects*, (for upon *mercy* he looks for *Duty*); 'tis but that which you stand *engaged*

engaged to, for every Comfort is a *Talent* which you are entrusted with, in order to *service*; and 'tis the *best thankfulness*; (a *verbal* wordy thanksgiving is a poor thing, if it be not attended with something that is *real* in the life); and will mercies be *long continued*, where they are not *traded* and *improved* for God? What *Landlord* will let that *Tenant* hold his land that pays him no *rent*, nor does him any *service*? The way to *hold* what you have, is to *improve* what you have, for God and his glory. Serve him with your mercies, and he'll secure them to you; How kindly doth he take it, when the sense of his goodness, quickens a person to be doing for him! So it was with *David*, God had done great things for him, and his; O he would *build* God an *House* for it; he would some way or other testifie his resentment of God's favours to him. Thus let mercies work upon you; you know they are *very many*, and *very precious*, O dedicate them, devote them to God; where you have *comfort*, let God have *glory*; Take heed, lest you again lose your *Domestick mercies* for

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want



want of this Dedication.

3ly. And then thirdly, Be willing to resign up all to the will and good pleasure of God: So as if he sees it good to continue them to you, you'll be thankful; if he sees it good to remove them from you, you'll submit, and say, *Let him do what seems him good.* Yet you have an *House*, and a comfortable *Habitation*, but if God will withdraw this mercy, and turn you out of doors, you will quietly and patiently acquiesce in his will; And so too, with respect to *Relations*, *Estate*, *Liberty*, all your *comforts*, you resign them all to God; so enjoying them, as always to be willing to part with them, (if it pleases him to call for them): This is a blessed frame of spirit, and that which gives support and comfort under all the *issues* and *events* of Providence. Many of you in this *City* are shortly to settle in your *new Houses*, where you promise your selves much comfort, (I heartily wish that all things may answer your expectation); but pray enter upon them with this frame, of dedicating or resigning up all to God, to be improved for his service, to be referred

*to his dispose.* What if God should bring another *dismal Fire* upon your Habitations? or, what if God some *other way*, should see it necessary, to *call in* his blessings, are you willing to give up all to him? to have all ordered by him? Can you lay your Comforts, Conveniencies, Enjoyments at his feet? (let me tell you, they are better placed, when they are laid at *God's feet*, then when they are laid too near your own hearts): this is to carry it aright under *Domestick mercies*, and to dedicate them to God: O be not wanting in *this Dedication*; As you must *commit* your Houses to God's *Protection*, so you must *submit* your Houses, (and all blessings belonging to them), to his *holy will*, and *wise dispose*, and then you act like Christians: indeed.

## CHAP. XI.

*The Conclusion of the whole Discourse.*

I Have brought you now just to the shore, where I will land you immediately. I have (thorough God's gracious assistance) gone thorough what I propounded to *open* and *apply*, viz. *Holy Dedication*, both *Personal* and *Domestick*: The *nature* of *both* hath been *explained*, and the *Practise* of *both* hath been *enforced* by those *Arguments* and *Considerations* which were proper to the *matter* in hand. And so I have done, (though with much weakness), what was to be done on *my part*, that which remains further to be done, is on *your part*. Shall this *twofold Dedication* be acted by you? will you fall down before the *light* and *evidence* of that *Truth*, which hath been here set forth? and *live* in a blessed *Conformity* and subjection to it? will you come up to what hath been press'd upon you, in your *Personal* and *Relative Capacity*? I say will you do this, or will you not? Shall these poor Labours of mine have some fruit, or shall

shall they be altogether in vain? shall it fare with this *inconsiderable piece*, as it doth with many excellent *Treatises*? (whose price is asked, may be they are *bought*, nay, may be they are *persuaded*; but in a little time they are thrown aside, never minded more, nothing comes of them, and the Reader is but just where he was before). O that this was not the entertainment which the worthy Labours of some did find from too many! If *mine* (which are not worthy to be named with *Theirs*), do meet with the same entertainment, it will much afflict me upon a *double account*; *first*, that God will not use me as an instrument for the doing of that good which I earnestly desire to do; *Secondly*, that means used prove ineffective and successless, as to the promoting of the Salvation of your precious Souls. I say, these *two things* will give me *much trouble*: but as for other things, wherein *credit, esteem, reputation* are concerned, I hope I shall value them no more than the dirt under my Feet. You may think of me, and say of me, and of this poor Birth of mine, what you please; but know

that the *matter* spoken to, is of great *weight* and *importance*, and that which calls for your *highest respect*, and most *serious Consideration*. Let but *that* be duly entertained by you, and then for *personal respects* or *disrespects*, you have to do with one, who is very *indifferent* and much *unconcern'd*.

*Dearly beloved Citizens*, I renew my Advice to you, and I beseech you in the bowels of Christ, for God's sake, for your own souls sake,

1. *That you will dedicate your persons to God*, (as this Personal-Dedication hath been described). *Hezekiah* speaking to this *very Argument*, he presses it upon the people of *Israel* by these Considerations ; *2 Chron. 30. 6. &c.* Turn again unto the Lord God, &c. and he will return to the remnant of you, that are escaped out of the hand of the Kings of *Assyria* : And be not like your Fathers, and like your Brethren, which trespassed against the Lord God of their Fathers, who therefore gave them up to desolation, as ye see ; Now therefore be not stiff-necked as your Fathers were, but yield your selves unto the Lord, &c. and serve the Lord your God, that the fierceness

*ness of his wrath, may turn away from you.* Are not these Considerations applicable to you in this City? you are a remnant escaped out of terrible judgments; though Plague and Fire have raged amongst you, yet you live; God hath wrought dreadful desolations in your City, as you see; what wrath yet remains, you cannot tell; how shall it be prevented? *O yield your selves to the Lord,* dedicate your selves to him; that's the way, *to turn away the fierceness of Gods wrath.* Providential dispensations that are past, (some in the way of mercy, others in the way of judgment), the present state and posture of things, (wherein further judgments seem to be impendent over us), all call upon you for this. Doth God use to begin in this manner, and doth he not go on, till he hath attained his end, one way or another? How shall we put a stop to him in these judicial proceedings, but by the yielding of our selves to him? *Self-dedication,* and *House-dedication* will prevent *City-desolation.* O therefore let *Self-love* (if nothing else will prevail) and love to this poor City, put you upon *Self-dedication,*



*Domestick Dedication. Part 2, cation.* And besides this, pray consider what *costly* and *glorious dedications*, the great God hath brought about in Christ for you, *Heb. 9. 18. Whereupon neither was the first Testament dedicated without blood. Heb. 10. 20. By a new and living way, which he hath consecrated (or dedicated) for us, thorough the vail, that is to say, his flesh.* I meddle not with what is *Controversial* from this place, (for the *Romanists* find here their *Limbus Patrum*); I only aim at this; here's *costly dedication* and *consecration* for us; shall not we now dedicate and consecrate our selves to God, in a way of thankfulness? (I touch upon these *Motives* here, because I said nothing to them in the *former Discourse*, when I was *urging* the duty upon you). O that I might prevail with *some*, (with *many*, if it be the Lord's good pleasure), to *dedicate* themselves to God; so as to *give up* themselves to Him, to *surrender* their *wills* to his *Will*, to *resolve* for God, to *separate* from a *carnal course* and a *common conversation*, to *enter into Covenant with God*, and to *devote* themselves to his *glory*: What can lie nearer to the

the heart of *Christianity*, than these things do?

2ly. When this is done, than I further intreat you, to *dedicate your Houses to God*: Personal Dedication should not go without this, as this cannot be without that. What a *City* should we have, if it might be made up of *dedicated Houses*! Religion would put a greater *beauty* and *glory* upon it than all our *new models* in building. O will you *seriously weigh* what hath been presented to you? will you make your *Entrance* into your Houses with *Prayer and Praise*? will you solemnly commit them to Gods Almighty Protection? will you *set up* and *advance*, Religion, Piety and Godliness in them? (and so *consecrate* them to God)? will you *devote* all your *Domestick mercies* to God? I hope what hath been said, may have some good effect upon some of you, to bring you to the practising of these things. If you resolve upon them than I have but *two things* further to say to you.

1. *Do not only enter upon this House-Dedication, but renew it, as occasion and special cases shall call for it.* The

*Antients*

Extat inter  
Canones Con-  
cilii Nicani  
conscriptos à  
Gratiano, Ca-  
non qui pra-  
cipit, Ecclesias  
semel consecra-  
tas, non iterum  
consecrari de-  
bere vid. Hosp.  
de Orig. Tem.  
fol. 701.

*Antients* would not have *Temple-dedi-  
cation* to be repeated or reiterated; but  
surely *House-dedication* may be, and  
should be repeated; In three cases e-  
specially: 1. Under some great turn or  
change of life. Suppose it to be mar-  
riage; O then there is more of duty to  
be performed, more of comfort to be  
enjoyed; then there is a greater need  
of God for the sanctifying and sweeten-  
ing of the relation; and therefore then  
'tis good for persons, again solemnly  
and explicitly to dedicate their House  
and their All to God. 2ly. After the  
commission of some great sin, by which  
the House is much defiled. Dedication  
some make to be nothing but Purifica-  
tion; to dedicate the House, 'tis to  
purifie the House; Surely after great  
pollutions by sin, the House should be  
washed and purifi'd again. Many In-  
terpreters bring in the Dedication of the  
Text, upon this; Absalom had greatly  
defiled David's House, upon his re-  
turn therefore he purifi'd it, by a new  
dedication: Great pollutions call for  
new dedications. When Ahaz had  
defiled the Temple, Hezekiah consecra-  
ted it again, 2 Chron. 29. The like  
was

was done by *Judas Maccabeus* after *Antiochus* his polluting of the Temple. (as hath been shown). Do you thus do, as to your *private Houses*; do not suffer sin to lie upon them; of all filthiness let that be washed out; when they have been defiled, let them be purifi'd; How? By *Fasting and Prayer*.

3ly, *After the receipt of some signal and eminent mercy*: Some make that to be the occasion of *David's* dedicating of his House (though they do not agree in the specifying of the particular mercy). *Bucer* and *Munster* make it to be, his recovery from some dangerous sickness: The first and second verses in this thirty Psalm seem to point to that mercy. O Lord my God, I cried unto thee, and thou hast healed me: O Lord thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. \* *Calvin* thinks this was rather his *Restoration* to his Kingdom, and his victory over *Absalom*. Well, we cannot determine what the mercy was, but some great mercy *David* had received, and upon this he doth anew dedicate his House

*Gratias agit pro restitutâ valetudine Bucer. Principale argumentum hujus Psalmi videtur esse Gratiarum actio, pro recuperatâ potestate infirmitatem Jalute. Munst. vid. Freidlib. Qu. 146. in Psalm. \* Magis credibile est, &c. in loc.*

to

to God. If it shall be thus with you at any time, do you do the same: Were you preserved when so many Thousands fell by the *late Plague*? I think your Houses then should have been *anew* devoted to God: Were they so miraculously kept in the *late fire*? I think there should have been a *fresh dedication* of them. As the dedication should be *lasting* for *constant mercies*, so it should be *renewed* for *new* and *signal* mercies. This is the *first* thing.

Then secondly, I would say this to you, *live under a due sense of this, that your Houses are dedicated*; and let this fill you with an *holy awe*, of committing, or permitting sin in them. *Alcwin* tells us, that the reason why *Churches* were dedicated, was this, That men being in them, upon the consideration of the *Sacredness* of the place, they might abstain from every little vain thought. Surely if men did but *revive* this upon their thoughts, that *they and their Houses are dedicated*, they would carry it better than they do. O, shall I abuse the good Creatures of God, to *luxury* and *excess*, in *that House* which is

*Dedicantur  
Templa, ut in  
eis invitetur  
adventus  
Anglorum;  
Homines in eas  
intrantes, éti-  
am ab exili co-  
gitatione se  
contineant.  
Alcwin de  
Can. Dom.  
(cit. in Ga-  
vant. Thef. Rit.  
p. 4. tit. 16.  
p. 293).*

is dedicated to God? shall I *defraud*, *exact*, *deal dishonestly*, in *that House* which is dedicated to God? Shall I suffer *Atheisticall*, *irreligious persons*, or *practises in that House*, which is dedicated to God? I say, it would be of great advantage to you, to live under a *constant sense* of this, that your *Houses* are dedicated to the Lord.

I will add nothing more: Only I shall endeavour daily to *second* (what here I have wrote) with the most *ardent* and *earnest* prayers, that God will be pleased to *bles*s *that* counsel which hath been given; and to make it *effectual* towards the attaining of that *bles*sed *end*, for which it is intended; that these endeavours of mine may not only be, a bare *Testimony* of my *Affecti*-*on* to you, (*Dear Citizens*), but that they may turn to a *good account* in the day of Jesus Christ. O set upon your duty, and go as far in it as you can, and then whatever *events* you may meet withal, as to your *selves*, your *Relati*-*ons*, your *Estates*, your *Habitations*, you will have *comfort* in God, in the *Testimony* of *Conscience*, and in the te-  
nure of the *Covenant*. *Although my*  
*House*




House be not so with God, yet he hath  
made with me an everlasting Covenant,  
ordered in all things and sure; for this  
is all my Salvation, and all my desire;  
although he make it not to grow.  
2 Sam. 23. 5.

Now unto the King eternal, immortal,  
invisible, the only wise God, be Honour  
and Glory, for ever and ever, Amen.

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FINIS.

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## ERRATA corrigenda.

### First Part.

PAGE 19. for Δαυὶδ πύργος, make it Δαυίδος πύργος. p. 42  
lin. 4. enables for enable. p. 54. malignity for malignity. p. 99.  
Treasure for Treasury. p. 126. ἀνυος for ἀκνυος. p. 143. lin. 3.  
read and so there passes a mutual obligation upon both. p. 189. upon.  
which all is built. ? dele ?

### Second Part.

Pag: 18. in the margin, Et murorum Civitatis V. dele. p. 31.  
lin. 22. within for with this City. p. 34. l. 25. an encouragement,  
dele an. p. 49. Gualt. in Marc 12. read Gualtperi. p. 69. l. 7. for  
we make an Ec. p. 80. in the Citation out of the Whole Duty of  
Man, at the words, was so careful, make an Ec. p. 103. l. 17. to  
consider these few things, dele to consider. p. 112. l. 10. for would  
not, make should not, or could not. p. 122. faco for fuco. p. 133.  
ut meam amplius, for me amplius. p. 141. soluciti for solliciti. p. 167.  
Die Scripturarum Ec. for de Ec. p. 168. 727 for 727 p. 191.  
l. 2. Inconvenien- for Inconveniencies, Suburbanna for Suburbana.  
absence for absence. p. 200. l. 4. more most prone, dele more.  
p. 211. lutun for lutum. p. 213. Parvula for Parvula.



Page 12 for 12th minute in 12th minute

Page 12 for 12th minute in 12th minute

Page 12 for 12th minute in 12th minute

Second Part

Page 12 for 12th minute in 12th minute

Page 12 for 12th minute in 12th minute

